

Sex Symbolism

in

Religion

by

J. B. HANNAY

Volume II

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Religion

by

J. B. HANNAY

Volume II

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INTRODUCTION.

When early man created his first god out of the terrors imposed upon him by his enemies, darkness, the forces of nature, wild beasts, and the Tribes with whom he was at war, for man's first god was Fear—he generally reasoned that as that god had created the storm, the lightning, the pestilence, and death, he was also the creator of life and the world on which he exists.

Hence in building up the characteristics of his god he generally included a creation story of some sort. The Gods created for us in the Hebrew Scriptures Al, Eli, Elohim, Yahweh, Jehovah, Jove, or Iové, Tsur, Amen, Eduth, Al Shadai, Malech, Alzedik, Baal, Kurios, Selah, Elyon, Logos, Ur, and others, in the Old and New Testaments had all one characteristic in common, they were creative gods, and the stories of some of their very different

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modes of creation will lead us far into the folklore not only of the Hebrews but of surrounding nations.

We shall find in the first chapter of Genesis a verse—the second—which is composed of interesting fragments, the elucidation of which will bring us into touch with some interesting glimpses into the rich gardens of Indian and Asiatic folk-lore.

As lovers of poetry, we have all sorrowed over sweet Elaine, wandered yearningly with Evangeline in Arcadia, and journeyed in mystic seas with the ancient mariner enjoying his human and kindly reflections, or marvelled at the sublime yet humble philosophy of Omar Khayyám so delightfully versed for us by Fitzgerald; yet a tale of early times so delightfully fragrant of the open-air and human nature as is told by Chaucer for us in his wanderings with the Canterbury Pilgrims, yields us a still more intimate pleasure as a happy picture of some half-forgotten summer's day "when all was young."

Some of the old world fragments of myths which got embedded in the Hebrew Scriptures belong to that happy kind which, like Chaucer's lively tale, take account of the human side of the god and view man and

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woman with all their frailties, as well as narrating stories of the positive goodness or badness of God and man.

The Hebrews were always under some sort of bondage even when they had their own kings. They may have thrown off the yoke for a time when their over-lord had become weak, or had great wars on hand elsewhere, but these over-lords in Egypt or Assyria soon set their forces in motion and enslaved the Hebrews once more, generally destroying their temples, and burning their temple manuscripts or Bibles.

Every King of Egypt or of Babylon was then a Divine personage, born of a virgin by the agency of a god, so he carried his high priests with him in order to keep up his religious observances.

It was probably through these priests conducting their religious exercises in Jerusalem that parts of strange religions crept into the Hebrew Scriptures, or may have been introduced by the King's foreign wives, and so became fashionable, as we find that Solomon built temples for his foreign wives to worship Ashtoreth (Istar, Venus), Milcom, Chemosh, and Moloch (1 Kings 11, 1-8, and Nehemiah 13, 26).

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We know also that Ezra, the Perso-Babylonian Scribe from Susa or Shushan, came with a numerous retinue of priests and re-wrote all the Mosaic part of the Bible. He gave the Hebrews a new "law," of which "they had never before heard," and which was probably Persian, as their own law had been utterly destroyed—"burnt," and forgotten.

Nehemiah was another of the Euphrates valley priests who was sent to re-constitute the Hebrew temple practices when they returned from captivity in Babylon.

The Hebrews were often carried into captivity. We read of eight enslavements in one verse alone in Isaiah 11: "In that day the Lord [Yahweh] shall set his hand the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Patmos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

There were many more, but even in this list they might have brought home with them variations of the story of Creation from eight sources.

In the Old Testament there are seven dis-

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distinct accounts of Creation, six of them going back to folk-lore stories belonging to the childhood of the world.

The chaotic condition of the Hebrew Scriptures as to the "time arrangement" of the various books and verses places some of the oldest tales side by side with others quite modern, and I will not attempt to alter that arrangement, but will tell the stories in the order in which they occur in Holy Writ. At the end I will sum up the conclusions we have come to as to their claims to various degrees of antiquity.

CHAPTER I

FIRST STORY. RUACH FORM OF CREATION

Some of these stories are scattered in fragments through the Hebrew Scriptures, and the first part of verse two of the first chapter of Genesis, "and the earth was without form and "void and darkness was on the face of the "deep," belongs to a story scattered through the Psalms, Job, and Isaiah, where there is a raging dark primeval sea.

It may have been used as a setting for the next half of the second verse, "And the Spirit "of God moved upon the face of the waters," but the two statements belong to two stories as far apart as the poles.

The one is staged in darkness, fear, strife, and evil, in a primeval waste of waters, and the other, as we shall see, is represented by the Roman Church in some of its most beautiful missals and stained glass as a joyous act taking place not in darkness and strife, but quite

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happily, on a fine summer's day in a lovely landscape.

These two phrases introduce us to some of the world's most interesting mythology, and we will explore this delightful store-house with the Bible as our guide. Meanwhile I would like to point out that this single verse of Genesis contains fragments of two myths as far asunder as night is from day—one, the earlier, although stated second, is a world-wide tale, entirely beautiful, very ancient and redolent of motherly love; while the other belongs to a later epoch of a source quite local, Accadia or Babylonia, and of a war-like and blood-thirsty nature, and yet they are presented to us in one verse, in one breath so to speak, as though contemporary, yet truly divided by a profound gulf both in time and in sentiment.

“ The Spirit of God moved upon the face of “ the waters ” contains for its size more errors of translation or interpretation than any other phrase in the Bible.

In the first place the original word does not signify, in this case, the Spirit of God. The word used is the feminine word Ruach or Rkh, which is our word Ark, as Noah's Ark, and it is used in all mythology as a symbol for the Creative Mother of all. She is the Queen

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of Heaven, in whom all the gods dwelt. All the gods dwelt in Arks in the sense that they were the sons of their mother. All life came out of an Ark, and even demi-gods or heroes like Moses came out of an Ark.

The Roman Church calls Mary the "Habitation of God," the "Awful Dwelling-place," the "Tabernacle of God," and all Queens of heaven were Arks or "Ruachs," and the Ruach of Genesis was the universal womb, Om, Ooma, or Uma, of the Hindus, from which emerges all life. She is symbolically rendered by the group of symbols in Fig. 1, the Arc, arch, or D'Om, dome, or rounded belly, then by the Dove, then by the crescent moon or vase or ark on the waters, and lastly by water itself. Symbolism is founded on purely natural facts, and as the young were known to issue out of water in actual birth, the ancient held that "all life comes out of water." So water is the female Element, and the female was the earliest form of Creator.

In India—and India is the Mother of Religion—it is held that Ruach or Uma, the universal mother, is greater than God, because she existed before him, and because she "sets him into action," and because "Creation cannot be accomplished without her;" and

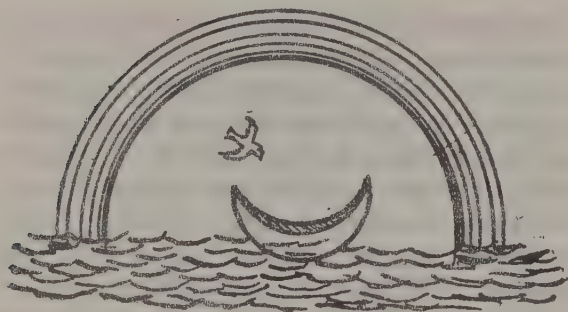


Fig. 1.

so Ruach in Genesis is only the Spirit of God, in so far as she is the spirit which urges him to action.

Here we see the early beginnings of the idea of chivalry recognising that it is man's love of woman which urges him to great actions.

Ruach came also to mean Breath or Spirit, and the Ancients gave the dominion of Air, Breath, or Spirit to Semiramis, one of the earliest Queens of heaven, and to all subsequent Queens of heaven, Cybele, Venus, Istar, Astarte, Isis, Terra, who were all the same, Queens of Heaven, mothers of divine love or life, or creators of life, and they held that the Queen of heaven breathed the "soul" or "breath of life" into the babe.

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Proclus tells us that Juno, Queen of heaven, begat the souls of infants just as their mothers created their bodies, and Joannes Clericus tells us "As mother of the gods she was worshipped " by the Persians, Syrians, and all the Kings " of Europe and Asia with the most profound " religious veneration." The second error of translation is the word " moved." The Hebrew word does not mean " moved," but " brooded," as a hen broods over her eggs or chickens; or a mother over her babe in her lap. The brooding of any bird is often accompanied by a fluttering motion, well understood, and often applied to women when excited over any pleasurable thing. They are said in popular novels to " flutter " over a pearl necklace, or over a new baby, and in fact in early times the mother of the gods, the Queen of heaven, the Womb of Creation, such as Rhea, Venus, or Astarte, were called " Flutterers," the meaning of the word translated as " moving " in Genesis. We shall see another word mistranslated, " moved " in the account of creation given in Job. (See p. 166.) Very few of the myths adopted by the Hebrews from more learned nations were correctly handed down.

They were either totally changed by intro-

ducing local colouring, or by introducing names foreign to the tale, in order to exalt or debase the name, as in the case of Nebuchadnezzar in Daniel. In some they are told quite correctly, as we shall see in the case of the tabernacle—treated in another volume—but suddenly cut short, and the end entirely suppressed by some later writer who felt that the practice described was out of date, so that the reader may never know what was meant, or enacted by the profuse detail in describing rules, constructions, or vestments. Here we have an interesting case of such suppression. What was Ruach doing brooding on the waters? In all ancient cosmogonies, which begin with a Queen of heaven, the statement is: “Ruach, the universal mother, brooded upon the waters (or fertile abyss), and brought forth life.” The whole purpose of the brooding is left out in Genesis, as the Hebrews despised the female and would only recognise a male creation. The most fundamental tradition of creation of life, one held by all nations, is that life comes out of the waters, has for its basis the actual facts of the conditions under which a child is born from its mother.

The end of the second verse and the be-

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ginning of the third read : " And the mother
" of the gods brooded on the waters. And
" the gods said let there be light," a very
illogical sequence.

There is no doubt that some Hebrew editorial hand cut out the female creation of life, as the Hebrews despised anything feminine, and, as we shall see, they turned important feminine words into a masculine form.

Here the scribe actually cut short the text and destroyed the sense rather than let us know that their earliest creator was female. But at one time the female was supreme, and the custom is still extant in some tribes, which was once nigh universal, that matriarchy and not patriarchy was the rule, and names and property descended by the mother's side.

This view is stated in the new " Encyclopædia Britannica " by Hogarth; and that heaven was ruled and the dead judged by a female, is clear from the early assertion that the " Dead returned to the Great Mother," and even Job cries, " Naked came I out of my mother's womb, and naked shall I return thither;" while Frazer in " Adonis, Attis, and Osiris," p. 41, tells us of the time when even the priesthood was composed of women.

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“ the priestess was the agent for the performance of all religious ceremonies.”

The Great Mother still exists in some savage communities, as witness the sacred “ Lake of Life,” just discovered by Mr Talbot, a district Commissioner in Southern Nigeria, sanctified to the Great Mother Isu-Ma “ the face of love,” or “ the face of the Mother,” as all Queens of Heaven were goddesses of love, symbolised by a dove.

Even in the heavens a Queen was the earlier. Man seems to have taken the sun for granted, but was strongly struck, as are we all, with the lovely effect of the moon at night, and the moon was the first worshipped, and, in the Hebrew creation, is made before the sun, which was in fact in many mythologies her son. We all know the great part the moon held in Jewish ritual, especially new moon. In some few cases where the sun was the celestial object of worship the sun was feminine. One can appreciate how logical was the position of these early thinkers. They saw only one kind of creation, that of the mothers bringing forth their young, so they postulated the same idea for general creation. As I have said, the Queens of Heaven had a dove, a feathered creature, as their symbol, and hence

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“ brooding ” was a most apposite word to use in describing her as creating life. So deep a hold had this on religious symbolism that the Creator of life was shown with feathers all round him turned out and up as in brooding, even when the Creator had become male, as I have shown in my larger book. Semiramis,



Fig. 2.

one of the earliest Queens of Heaven of whom we have had fables handed down to us, was known as D'Iuné (Juno) “ of the dove,” while another is mentioned to us as Dione, the same name, “ of the dove,” mother of Juno, so we have the dove in two generations.

Fig. 3 is a picture of the Queen of Heaven brooding as a dove on the waters, her husband, of whom we shall read later, standing by and watching her with the all-powerful phallic Orb in his hand. The dove as a symbol in Christian religion became ubiquitous, and in the Trinity it is generally shown joining the



Fig. 3.

“breaths” or “souls” of the Father and Son, by the tips of her wings extending from the mouth or “breath” of one to that of the other. Now, what can join a father and son in their breath, life, or soul but the mother; therefore even the Christian mystery, the Trinity, contains the Queen of Heaven (see Fig. 4).

In the above picture the reader will see that the Church does not suffer from too much

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Fig. 4.

modesty in its pretensions. Here we see that the principal result of the brooding of the Queen of Heaven is two well-built churches all ready for the people whom no doubt she is going to create to fill them. The dove as a symbol of the Christian religion became universal, and it crept into all sorts of symbolical tales, and even into geography.

We have in Scotland a romantic island, which was once the great ecclesiastical centre (as far as greatness went in those days), and it

was said to be the landing place of the priest who first brought the "dove" or Christian religion to Scotland. It is called Iona, which is the same as Juno or Dione, and is the Greek for dove; while the name of the priest was said to be Columba, which is Latin for dove; while the opposite shore to which Columba took the dove religion is called the "beautiful" Morven shore. Morven is the Gaelic form of Mary, whose symbol is the dove; so here we have the Queen of Heaven symbolised in three forms—priest, island, and mainland or the earth—and this would lead us into another great mythological land of Arks or Coracles bringing gods to land "out of the water," as with Osiris Tamuz and Moses. We have the Iona drama enacted between "Arklow" in Ireland and "Mervyn" in Wales. Another point which proves the purely symbolical origin of the story is that the Morven shore is not beautiful, but bleak and rocky, the sea end of huge mountains. But Mary is always likened to a beautiful garden, so Morven must be also beautiful. The earliest Queen of Heaven was probably Ma of Cappadocia, and Ma is the earliest word for Mother, as every baby, when it opens its mouth to cry, forms the word "Ma" automatically; and that word

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came to mean the child's food, for which it cries, hence "mammalia."

The simple word formed many variations, most of them retaining the essential letter M, as witness Ma, Maya, Myrrha, Maria, Mylitta, Myrrhina, Mervyn, Morven, Miriam, Mary, and so on.

Our Mary is derived from Maya the Dawn and Mother of the Sun, when the sun was the universal god, as shown by our holy day being Sunday, as is or was the holy day all over Asia and Europe from Japan to Ireland as detailed fully in my *Christianity*. In some parts of Spain, which got many names, not through Rome, but through Africa, brought by the Moors, the original name Maia, or Maya, as used in India, is still in use for the Virgin Mary.

We know from Johannes Clericus that the "Queen of Heaven was worshipped with profound veneration by all the Kings of Europe and Asia," and, however much the worship was condemned by the reforming and revivalistic Hebrew Nabis, she was ardently worshipped by the Hebrew people. They complained to Jeremiah (14-15-19) that since they had left off her worship owing to condemnation of such practices "We have wanted

“all things, and have been consumed by the sword and by the famine,” whereas before abandoning the adoration of the Queen of Heaven, they had “plenty of victuals, were well, and saw no evil.”

In fact the Dove, as the symbol of the Queen of Heaven who had always a babe in her arms, like Mary, was universally worshipped, and where can one find a more perfect and touching picture of love than the mother “brooding” over her babe?

DOUBLE SEX IN CREATION.

In the Catholic Church of Rome the Virgin Mary is called, as I have already explained, the Habitation of God. Now that was figuratively used, but in the symbolism we will see that it is actually and absolutely true. This requires a little excursion into another realm of mythology, intensely interesting, and which I have treated more fully in my larger book, but of which I must here state the bare outlines, to make the creation stories quite clear.

Up till now we have considered single-sex creation—birth by the mother Ruach alone, but the Hebrew scriptures deal fully with creation of the two sexes, and their literature is full of

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symbolism of this kind, as we shall see in their seven-fold candlestick, and other church furniture. They even had an account of single-sex creation by the male alone, in the ancient book of Job. To see how Mary is called the Habitation of God we must now consider the double sex idea. In Genesis 1, 28, the scribe says : " So God created man in his own image, in " the image of God created he him, male and " female created he them." This verse contains a world of mythology, and we will wander a little in this world and seek the explanation of the Queen of Heaven, or dove, being the " habitation of God." Otherwise it belongs to the second account of creation, which is a very different story, entirely devoid of either poetry or folk-lore, an artificial compilation by some early clerk in Holy Orders in more prosaic times, which interests us but little. It will be evident that the primitive view of creation followed a very natural process, one which was seen daily in the world, the female bringing forth life. In such a creation, of course, it was only life which was " brought forth," the earth, sea, and sky had always existed, but life must be brought forth, not created, for it lay in the mother of the gods, the Queen of Heaven. The scribe, how-

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ever, changed all that. He wrote a new creation, which was not a natural development but a sudden miracle—a creation from nothing (the word “void” in Genesis means vacuum), and so this is the beginning of miraculous religion. The earlier was naturalistic in its idea.

The creation of man “in his own image, “male and female,” is held by all ancient religions to mean a double-sexed god, or Androgynous (man-wifish), Hermaphroditic (male-female), Omphalic (woman-manish, in this case the female first), and the idea is represented pictorially in India by Ardha-nari-Ishwara, a figure divided down the middle, one side male, and the other female, and in sculpture by the Greeks and Romans (several in the Louvre, Paris) by a fine figure with the contour of both sexes, so it was a very widely held belief. This double sex of the God necessary to his power to create is explained thus by the Hindus: “He felt not delight “being alone. He wished another, and instantly became such. He caused his own self “to fall in twain, and thus became man and “woman. He approached her, and thus were “human’ beings produced.” But the symbolism by which this was worshipped or

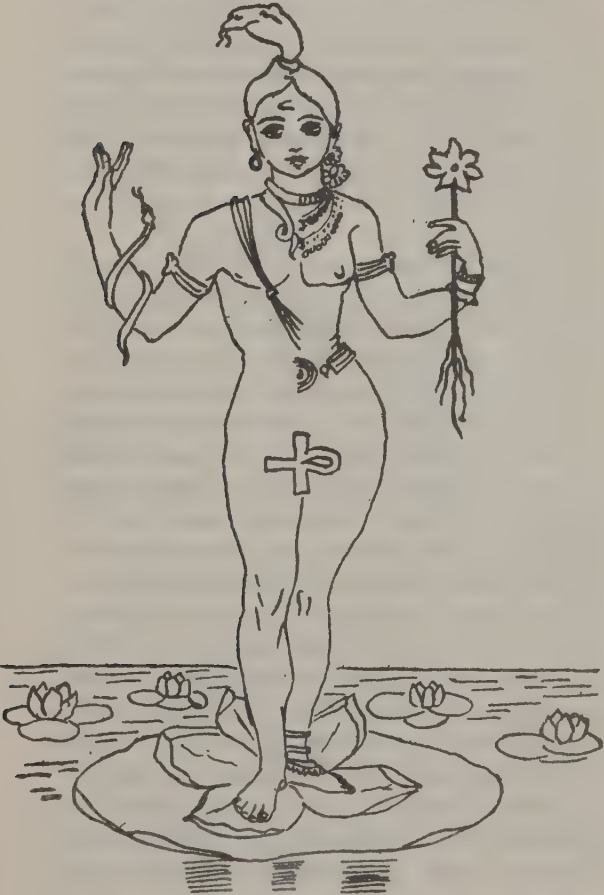


Fig. 5.

represented was very varied. In the first place, in the church it is shown by the clothes of the clergy, and especially by the Pope. The men are known to be masculine, but on taking the vows of the church they put on a gown or frock, a woman's garment, rich with specially feminine ornament of silk and lace, to represent the double sex of the God they serve. This is done even down to the choir boys with their surplices. But there is another symbolism, which I have explained fully elsewhere, but which can only be indicated here. The name Omphâlé—woman-man—will serve as a basis. Now "Om" is Uma or Ooma, the Indian mother of all—the "womb of time"—and is our Alma, in Alma Mater, the mother of all wisdom—the university, and is also our word womb in woman, "womb-man," the kind of man which has the womb. The other half of the word is more difficult to deal with, but it means the male organ of generation, which in Aryan is Pala, as in India to-day, the root of our words pole, pale, impaled, and pillar; but coming to us through Greece, the P becomes Ph, and the masculine termination of os is added, and we have Phallos—Latin Phallus. Omphalé was an Amazon Queen who exchanged sexes with Hercules, who gave

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her his "Club" and lion's skin, making her masculine or double-sexed—hence Om-phale. In Greece its meaning broadened and its vowels changed with the changing meaning, and it became Phillis, love, and Philip, the loving one. We know that the "shameful thing" or "loving one" which was worshipped as an upright post or pillar at every street corner in Jerusalem was the phallus; and when Jacob put up a stone and anointed it with wine and oil (passion and fertility), he performed an act of phallic worship such as can be seen still practised everywhere and every day in India. The ancient Britons held the same practices, and in Fig. 6 we have a Jacob's pillar as sculptured in Dorsetshire in pre-historic times, and it only requires a glance to see what it represents. There were thousands of such columns all over Europe; in fact, they represented the creative god all over the world.

In Fig. 7 we have the Egyptian equivalent, called the Dad or father, "the Rock that begat thee" of the Old Testament (Deuteronomy xxxii., 18), and in Fig. 8 we have the Greek phallic pillar, Hermes, or Mercury, but here hermaphroditic or double-sexed, was to render the true creative idea by two sexes. Hermes



Fig 6.

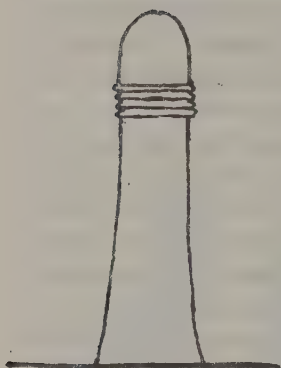


Fig. 7.

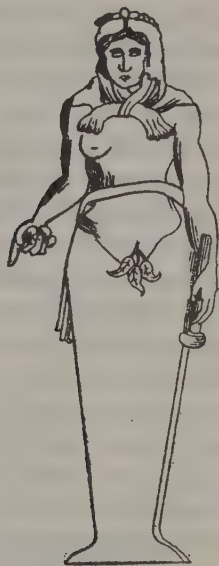


Fig. 8.

or Mercury was the messenger of the gods, and the message he brought to earth was life. This Greek stone is identical in meaning with Fig. 5. and with Fig. 9, which represent the two creative organs alone. The female side of Fig. 8 has "fruit" in hand, while the male side has the hammer or pestle.

If one reads the Nabis' continual condem-

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nation of what our Bible translators hide under the name of the worship of the "Grove," but what was purely Phallic worship, one can see that it was always universally practised amongst the Jews, so their land became known as Palestine, the Land of the Pala or Phallos, like Afganistan, the land of the Afgans, and other "stans." The same name was given to the Philistines from the more modern Greek variant for the same thing and to indicate that this also was the land of Phallic worship. Now to return to Omphale, one can see at a glance that it is a combination of Om and phallus, the names of the Reproductive organs of the two sexes, just as hermaprodité is Hermes and Aphrodité, the essence of masculinity and femininity combined. We now come to its use in religion. The idea of creation, as I have shown, was that as man was made "male and female after God's own image," so the God must have been male and female. Then the idea of continuity of life or life eternal was expressed by the ancients by the Omphallic, or double sexed, or Hermaproditic, or Androgynous idea of the two parts necessary to the continuity of life, and quite realistic symbols of these organs were cut in gems, wood, iron, and all metals up to gold

in tens of thousands in every country all over the world from the earliest times to the present day. Schliemann found them in archaic dwellings 40 feet under ancient Troy. We must not imagine that this is a cult of the past. It is actively taught and practised by at least 300 millions of the subjects of King George and by more than half the population of the whole world. Phallism is the universal cult

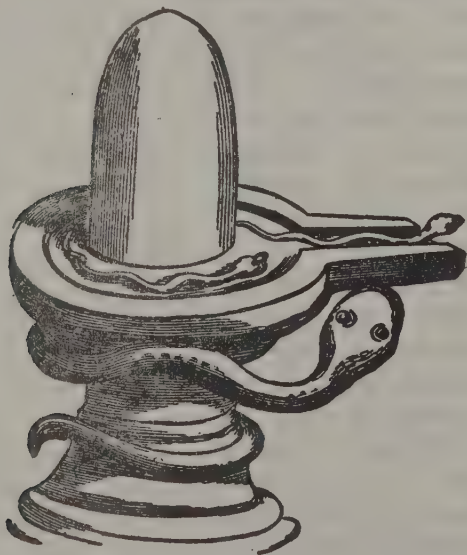


Fig. 9.

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and still exists symbolically in all our modern church dress, ritual, and architecture, and here is the altar (Fig. 9) from the British Museum, which represents the two sexes, and universally revered in India as the representative of the Great God or Maha Deva. The combination is caressed by serpents, indicating sexual passion. We will, having curtly explained this difficult subject treated fully in my large book, now return to the dove symbol as the Queen of Heaven and the Queen's title as the Habitation of God. In India the combination is called the Maha-Deva or Great God, but as the Hebrews, from whom we get our religious ideas, were a masculine worshipping sect, they held the masculine symbol was sufficient to represent the "creative power" or the God. The feminine or Queen of Heaven was, as we have seen, represented by a dove, and in India, to this day, the priests wear a silver dove hung by a chain round their necks, as is familiarly known to all our intelligent officers serving in India. This has a lid, and inside is placed a beautifully executed model of the male organs in silver and with miraculous power to give eternal life to the departing soul of the dying. This combination is the "Maha-Deva" or Great God,

and is still in use in the Roman Church for extreme unction on approaching death as the Monstrance and Pyx. Hence we see the supreme power of the double sexed symbol when the Queen of Heaven is really the "habitation" of the male symbol of creation or of the god. The oil is (in Hebrew) "Semen."

The Monstrance part is not so important in the Christian practice, as they have followed the Hebrews and given the female a subordinate place in their religion. The Hebrews had no word for Goddess, no female in their heaven. Any almond-shaped or lens-shaped thing represents the female, and our Monstrance is of this shape, and, when a dove is hung by its beak with its wings closed it is also of that shape, while our pyx is a cylindrical vessel or phial to hold sacred oil. Now all Arks represented the Queen of Heaven and all she stands for, and arks always contained a rod or pillar or pala, and the rod was always the symbol of the male, so the two represented the double sexed creative god as does the Priest in his frock or the Parson in his gown.

This most holy combination, which was also the ark of the Covenant of the Hebrews, was so extremely sacred that to touch it or look

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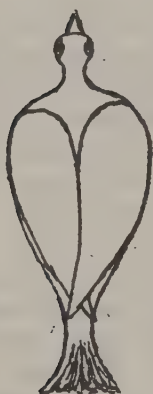


Fig. 10.



Fig. 11.

into the ark was penalised by death in all countries, as shown in the Hebrew Scriptures and by the laws of all Christian countries in the middle ages. In England anyone touching it was to be hanged, drawn, and quartered, and I doubt if that law (of about 1400) has ever been repealed. We now see how Ruach, who, in the first chapter of Genesis, incubated life out of the fertile waters, came to be called the habitation of God. But we see that Ruach, or the Ark, or the Queen of Heaven, or the Dove was at first the Sole creator and the mother of all—to whom even the “dead returned;” but

latterly she was given a husband just as Dr Budge says of the male god, that is, man always: "fashioned his gods in his own image and he has always given to his gods wives and offspring."

The marrying of the Queen of Heaven leads into another delightful little glade of mythology, although space forbids us to linger long there.

All over the East one of the earliest words for God was El, rendered Al, El, Il, or Ol, also Eli, Eloi (two versions given in the New Testament of the name of the god to whom Jesus cried when on the Cross), also Alé as in Alé-im, the gods of first Genesis called in Britain Elohim. Vowels are of no consequence in words, and change about even now in a few generations, and from language to language. Naturally then, when Ruach or Ark married, and the male god was not important enough to have a name, he was called the Ark-el, the husband of the Ark. This then became Arkels, Harkels, Herakles, Hercules, so the descent of the "strong man" is a very ancient one. But he has held his place owing to the Greeks having decorated his name with all the Sun-God myths, giving him 12 labours, which are

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the characteristics of the 12 months of the year through which the sun must labour every year. So his name descends in names of towns such as Herculaneum, and in adjectives, Herculanean, to modern time; nay, he himself with his Greece-imposed sweet-heart Iole (the dove) have actually come down in pantomime to the present day. Of course, as the original source of the stage play was the church miracle play, it is quite natural that ancient religious ideas should linger on our stage. Even that is changing since I, as a boy, worshipped the beautiful Fairy Queen, a being too glorious and beautiful to be of this world, but alas, lost with much else precious in childhood. The clown as mirth-making personality was the "comic relief" from the more serious parts such as the nativity, crucifixion, or some saintly life which were the real substance of the play. But the Harlequin, and Columbine seem to have been retained from a fine old pagan miracle play of Sun Worship; and we find that pagan miracle plays were acted in the Churches in Rome as late as 1513 the time of Michael Angelo and Raphael (*Rome and Its Story*; Glover). Hercules was a Sun God, and the beautifully spangled dress of the Harlequin—the only dress ever seen on the stage entirely

spangled over with diverging coloured rays, which represent the darting sun and his resplendent beams. He wears a domino, because if his face were seen by anyone the refulgence of his countenance would strike the beholder blind (see Exodus xxiv., 17). Harlequin is the French Arlequin or Arquelin, the small Arkel, little husband or god of the Ark, while Columbine is the diminutive for dove from Columba, or Queen of Heaven. Now Hercules had an elusive sweetheart, Iole—the Dove—whom he was constantly pursuing, but whom he never captured, as he had always to return to his next labour. So the Harlequin dances with the Columbine, a special dance in which she eludes him with pretty steps, and finally disappears, while he remains on the stage, twitters his wand or flat sword, really a lath (see page 142), and changes the scene, or creates a new scene, or brings on the glorious transformation ("Creation"), or causes demons to spring up through traps, or does some other "miracles," as Moses did with his "Rod of God" (see Fig. 12). The sacred pillar or phallus is called a Lat or Lath in India, when constructed in one piece.

And that second verse of Genesis I. while richest in false translation has more of beauti-



Fig. 12.

ful mythology packed into a few words than any other five lines in literature. "The earth " was without form and void " takes us into a world of mythology about the state of things the Greeks called chaos and the Chinese vacuum, but as that is not actual creation we will pass by this tempting gateway. Then comes, " And darkness was upon the face of the deep." Here we have a whole world of

the Demon kind opened up to us. Here is Tehom, the sulking dragon sung of in the Psalms, Isaiah, Job, and in Revelation, as fighting against the Elohim or Yohweh, though the fight was originally against Marduk of Babylon. Then comes Tohua Bohu, the raging deep, a subject mythologically treated by many old nations, and which is told so poetically as the churning of the ocean by the Hindus, but as I shall have to deal with all this when we come to the Psalms and Job it cannot be entered upon now. But I could not leave this seemingly obscure verse without touching on its teeming fertility in myth.

CHAPTER II

SECOND STORY. CATALOGUE FORM OF CREATION

Our reading now brings us back from the sunny childhood of religious thought to the flat, stale, and unprofitable statements of priestcraft, a task which I would rather avoid, but with which, in giving an honest account of Bible creations, I must deal. It is also the official account of creation unfortunately adopted by the Churches of Christian countries, and so I must enter their dismal archives, but I would infinitely prefer to dwell longer with the beautiful Queen of Heaven, the dovelet, or Iole, or Columbine, who danced her way into my boyish heart, or even with the Dragons. This version, although showing utter ignorance of the mechanism and economy of the solar system, was probably chosen because it is a purely dogmatic statement, does not appeal to reason, and is not directly linked to other pagan myths. It contradicts, however,

the ban on the "eating of fruit" of any kind. But it has one requisite for a supernatural religion: it is an entirely miraculous creation of the universe from nothing—void or vacuum—and hence is founded on mirophily that craving of mankind for pure myth without any basis of reason, which I have dealt with in my larger book, *Christianity or Symbolism*.

After cutting out the second verse, which is so rich in "things that interest," we find the statement:—"In the beginning God"—really the gods, Elohim or Alé-im is plural—"created the heaven and the earth; and the gods said let there be light, and there was light; and the Aléim saw the light, and it was good, and the Aléim divided the light from the darkness." See how differently and pleasantly it reads when we get rid of the theologian. Now philosophers are just awakening to the fact that there never was an absolute beginning. It is unthinkable. What was before that? There may be a conventional bginning to some isolated fact, but any action, or fact, or state, is always the consequence of a former fact, state, or action. If we draw a line at a date and speak of the So-and-so Era, that line is entirely artificial, and if history is examined one will find that

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“ Things were going on ” all over the world just as usual at the moment of our artificial line. We only find a series of sequences. Every moment is a new creation in one sense, as that exact state of affairs is new, and will never be exactly repeated. The present state of affairs grew, it was not created ; so did every other state of affairs. We cannot conceive the creation, or the destruction of matter, nor can we conceive the creation of motion or energy—only their transformation. We can place no boundary to time or space ; they are admittedly infinite. All these are necessary to the conception of a moving universe, and we cannot conceive of as being derived from nothing, and neither did the ancients, despite their love of the miraculous. “ Creation ” of any state of affairs is therefore a perfectly natural series of changes, of which we see no beginning nor end, and has nothing supernatural about it. This world may grow colder or hotter till life is impossible on it. It may be broken up or melted by collision, but its energy and its matter will simply be re-arranged and a new state of affairs will follow. The priestly writer therefore makes the mistake of writing words which can convey no reasonable or intelligible idea to our minds.

Like many other fallacies, such as a perpetual motion machine, it is quite easy to state how it is done in words, but anyone who tries to materialise these words into something real at once sees their fallacy. It is extremely probable that this account of creation was written by Ezra (Ezdras) or some other Perso-Babylonian priest sent from the new capital Sushan to organise the Hebrew's Temple practices, and re-compose their scriptures, as was the case with both Ezra and Nehemiah. When Jahweh told Ezra "I will reveal again all that has been lost, the secrets of the times and the end," Ezra replies—"Thy law is burnt, therefore none can know the past or future, send thy Holy Ghost unto me and I shall write what has been done since the beginning."

Here we have the same word the beginning containing the same fallacy. The priestly writer of Genesis having stated his "beginning," then seems to have commenced the world-wide tale of the Queen of Heaven or Ark, and then, remembering that the Hebrews detested the feminine in their mythological Hierarchy and knew of no great Waters or Ocean, began a plain tale of a literary man, a mere catalogue, stating that the gods made all

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out of a vacuum. The idea of a God was then in a very fluid state. Babylon, for instance, had many gods, but a cuneiform tablet gives us a list showing all these gods reduced to manifestations of Marduk, so that polytheism and monotheism existed side by side.

So the first chapter of Genesis was probably written in view of a circle or band of gods. Sayce, corroborated by Mr. Pinches, and the Rev. J. C. Ball, tell us that YA AVA or Ia Va or IHVH, for it may be read either way, and is the sacred Tetragrammaton or four letters of the Hebrews which was read Jehovah, was a Babylonian god given to or imposed upon the Hebrews whilst under Babylonian rule, so the later chapters where the god is Jehovah of the Ale-im may refer to the separate tribal god just then given to them.

But King James's translators rendered the plural word Elohim, "gods" into the singular "God" to support our confession of faith which required a single god, as we are supposed to be monotheists (although really tritheists believing in a Trinity). Elohim or Eli-im is simply the plural of Eloi or Eli, to whom Jesus cried when deserted on the Cross, and always means "gods," and this was well known to the translators, as they always take care to

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translate it as "gods" in the thousands of times it relates to the "gods" of the Philistines or other non-Hebrew nation, but always as "God" when it relates to the Hebrew heavenly host.

Every tribe mentioned in the Bible had its band of Eli (or Alé oak tree spirits), who helped them to fight their battles, as did the Greek gods in the Trojan wars, and there was absolutely no difference between the Elohim of the Hebrews and those of their enemies, the Amorites or Canaanites, and even the Hebrew writers confess that other bands of Elohi had dominion over them in the past (Isaiah xxi., 13).

But James's translators and the modern authors of the Revised Version enter into a conspiracy not only to make a band of gods into an Almighty God of which the Hebrews had then no conception, but they use a capital G in the case of the Hebrew gods to give it a holiness it totally lacked, and a small g to the other man's gods to make them unholy or pagan.

The use of the word God in the English translation has led to an entirely erroneous conception of the meaning of these scriptures.

The modern idea of a God is a being infinite

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and eternal, omniscient and omnipotent, and, if considered to "rule" at all, ruling the whole universe.

When the Hebrew scriptures were written every tribe in Palestine had its own band of Elohim, like the Hebrews and some of them had a personal leading god like IAVA or Jehovah who had no omniscience but was a great blundering angry giant. He acted as a tyrant even to his own chosen people, and was of the common type—a Fear god.

The application of the exalted modern idea of a God to the jealous petty tribal god of the Hebrews has given an absolutely false idea of the whole trend of the Hebrew mythology.

The Rev. Sir George Cox in his *Life of Colenso* regretted that the English Bible translators did not use the actual Hebrew words, instead of the quite different Saxon words, for God and Lord. "For the Hebrew gods," wrote Sir George, "were in no way distinguished from the Elohim of the nations around them, and the Semitic nations had no special monotheistic tendencies, and those of the Aryans were decidedly polytheistic."

The tying down of the Religions of the Western nations to the idea of a polytheistic

Divine company with a savage tribal god as leader has been a disastrous misfortune for the Western Churches, and all sensible men will rejoice when the western mind is freed from the old shackles of Yahweh Irea or the Wrathful Jove of the Fear gods.

Sir George Cox thought that had the savage names been given, as are all other names in the Bible, in their native form they might not have so enslaved the western mind.

The curious thing is that it is the modern western ecclesiastics who perpetuate this fraud, to impose a foreign god on us—not the Jews, who might have been pardoned for stretching a point in favour of their old gods.

I mention these facts to emphasise the fact that in dealing with this subject we are in the domain of pure mythology, and one of shreds and patches, because the word Elohim, "gods," is used all through the first chapter and down to the third verse of the second chapter, when it suddenly changes to a new story of creation by Iahveh or Iové of the Elohim, head of a band of gods, just as Marduk was head of the Babylonian gods, or Jupiter of the Roman heavenly host.

This Yahveh, or Iawa, or Iové, guides matters through Eden, except where Eve and the

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serpent discuss the Jové's threat of death and the serpent, but, strange to say, Eve and the serpent say it was "the gods" who made the threat not Jové, and he says that "the gods" know very well that they shall *not* die; but, on the contrary, gain so immensely that they shall "be as gods," through the eating of the Fruit.

Then it is Yové of the Eli circle who "walks" in the garden in the cool of the evening," while in the Cain and Abel story (an incident introduced at a late date) it is Iové alone—the Eli gods have been abandoned. In chapter five the narrator must be an earlier writer, because he goes back to polytheistic Elohim "gods."

With this glimpse of the gods who "have their day and cease to be," we can return to the formal priestly account of creation.

Research into the form of the language employed shows that it was written at a late date, when Greek philosophy was beginning to be heard of in other countries, and when the old Olympic gods, of whom Yové was one, were becoming discredited; hence the scribe was evidently uneasy in setting down the old raging sea or the fertile abyss stories, and set about to make a more scientific and consistent account.

But it seems as though the new account had

been written without due deliberation, as there could not be light without the sun, nor grass, herbs, and fruit trees with no warm sun nor any rain, as the temperature would be hundreds of degrees below zero; but it has been criticised so often by men of great learning and keen minds, and shown to be untenable from any point of view, that we need spend no more time over it here.

It seems to have been hastily composed, perhaps to meet a "felt want," and shows a formality of statement and a paucity of imagination which is entirely foreign to natural myth.

It may have been constructed by Ezra or Nehemiah, who, coming from the highly educated Persian court, could not teach childish myths, and so produced a harmless, colourless catalogue of creation.

The phrase, "each after his kind," ten times repeated, not only illustrates the official Scribe type of mind, but it shows no proper imagination of creation, as the creator was simply manufacturing from an already existing model or sample—"his kind," whereas at first all was made out of nothing—a void.

But it contains many local elements which we will examine, and it brings us into contact

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with the human element of sex, and so opens up a wide domain in mythology.

Having made heaven and earth and living things, "the gods said let *us* make man in *our* " image, after *our* likeness, and let *them* have " dominion over the fish of the sea, etc.," which shows two things, first that the gods were always plural, and, second, that man was also plural, as shown by the word "them"; and as "the gods" did not make two masculine human beings, the plural word "man" means mankind, and must also mean two of different sex, or man and woman. I mention this because in the actual creation it says: "So the " gods created man in *his* own image, in the " image of the gods created he *him*; male and " female created he *them*," and I have heard it argued that "his own image" referred only to "him," or only man, and not to "them," which included woman. But the whole passage shows that this creation "in his own " image" included woman, so the band of gods either included gods of both sexes, or they were hermaphroditic, as the ancients held. The next interesting point is that the commandment, "Be fruitful and multiply," is twice repeated, once to the beasts and once to the human pair, so that sexual intercourse

which is *the fall*) and child-birth, instead of being, as we are taught, (the first) a crime and (the second) a curse, were actually commanded from the very moment of man and woman's creation, and required two sexes.

The third point is that the gods gave "every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." There is no injunction against eating any fruit here; in fact, there is an implied injunction to eat of *every* fruit. These are the special points which may interest us in the artificial account written to fill an important page in church dogma, but otherwise of little human or rational interest.

CHAPTER III

THIRD ACCOUNT. EDEN, AND CAIN AND ABEL

In the third account of creation, beginning at the fourth verse of the second chapter of Genesis, we have a story full of Hebrew folklore, and bringing us into contact with the folklore of other old nations; a story with a strong Palestinian flavour, but portions of it of world-wide origin. In the first chapter, with the curious fragment of two myths and the priestly list or catalogue of creation, the account has no formal introduction, but starts off with the direct statement of creation. The third account is introduced with the statement that "These are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens," and this was evidently at one time the real beginning of one edition of the Hebrew writings. In the first account it described the creation as having been carried out

by " the gods," Elohim, whereas now it says it was carried out by the individual Jehovah or Yahveh or Iové or Yové, for that is more like the sound of the name used than the others. The use of O or A in such words is of little consequence, as A is often sounded as O in English : in " all " or " war " A has exactly the sound of O in " off " or " on." In the Hebrew it is simply I.V. or I.O., with pauses between. It was written IHVH or IhOh, and the Hebrew tradition is that the scribes put in the vowels from Adonai (the prosthetic A in Adonai does not count), which word was always spoken when the sacred " tetragrammaton " (four letters) was encountered, as it was, like the sun, too holy to be pronounced ; in fact, any attempt to pronounce it was punished with death. So the sounds of the O and Ai were used, and IOVE, the same as the vocative of Jupiter, the sky father, when in ancient times his name was Iovis or Iovos, is the proper pronunciation of the name of the Hebrew tribal god Yové or Iové, for the English J does not exist in any other language, and our Jesus should be pronounced Yesus or Iesus. Iové is a god which travelled from India through Babylonia, Persia, Palestine, and Greece to Rome, beginning as IU, then.

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IO, and (the U being then only known in the V form) IV, and from that all these nations had gods for a time.

It is only the timidity of our scholars which prevents them from writing IOVE, or even JOVE, for "Jehovah," but their church members would see the identity of the Hebrew god with the Roman. Well, they *were* identical, thunderers, maiden hunters, vengeful gods,—well called Divine,—gods of wine.



Fig. 13.

We write Jehovah, which is Jeova, with the final vowel A. But scholars now write it Yahweh, which is Yawé, so they now say the final vowel should be E. V and W are pro-

nounced everywhere the same, therefore it should be in international language Yavé or in English Iavé or Yawé, and as A and O replace each other and are often pronounced the same, as in " war " and " nor," so the word Yavé was in all probability pronounced Yové or Iové or Jové (they are all the same), and so the identity of the Hebrew and Roman gods is made clear.

That they were of identical character can be easily established by a comparison of lists of their deeds and crimes, but perhaps the best evidence is that Jupiter was freely worshipped, and prayed to, and sacrificed to, in the Roman Churches, even in St. Peter's, as late as 1513, the time of Michael Angelo and Raphael. Not only so, but his exploits as miracle plays were enacted alternately with Christian miracle plays in the Churches. (*Rome and Its Story*, by Glover.)

The true position of our J may be seen from its use in Jerusalem, called Yerusalem by all the other nations, and spelt Ierusalem, or even Hierusalem, etc.

If Jehovah and Jové had been common names, say, of towns or geographical features, they would have been identified long ago, but

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they touch on the " holy ground " of Church Dogma, so they are left severely alone.

Now, the " sky father," Iupiter, was always the creative god, and so his name was the symbolic representation on which I have touched in pp. 19-23, in which the two sexes were required for creation in general, as they are required for the creation of each individual. In the account of creation taught in Persia, there was also a garden of Eden, or delight, which held all the Seeds of Creation; and Yima, who, like the Babylonian Marduck, was empowered to bring about creation, and comes under the class we call Earth makers or creators, Gee-urges or Ge-orges (our Saint George), was given a ring and a dagger to bring about creation. Now, the ring is O of the Indian Om, and means the female, while the dagger or piercer, with its crossed handle, a tri-form article, invariably means the male. The tale goes on to explain that the ring is the door or entrance to the garden containing all the seeds. With these two symbols, which signify double sex, just as do our clergy with their gowns, Yima (or Yama) proceeded to produce all life—men, beasts, and all the wealth of life in the World. Now, O and U are the same letters and the same symbol, as in Om and

Uma, and as the Romans had only one letter, V, for both U and V, we see that O and V are the same. This is why IOVE was the member of the god-band who was selected for the creation. But the names of all gods are creative symbols, and the Elohim were simply the plural of El or I (who was also Al, Il, and Ol), the god of Asia, who was written down I, or any upright post or pillar which is the symbol for man or man's creative organ, and hence of the creative god. So we see the phallic creative name repeated twice in Yahweh of the Elohim, who becomes the Creator in the third account of creation; but each could create separately.

We have seen that the first account was that of a female bringing forth life, and the second was that of a band of double-sexed gods miraculously creating everything out of nothing (or a vacuum), and man and woman created together at the same time; while the third makes a specially chosen god, IOVE of the Eli band of gods, act the part of Creator—"in the day that Yahweh (or IOVE) of the Elohim made the earth and the heavens and every plant of the field"—evidently all made at one time; but there is a curious proviso—"every plant of the field *before it was in the*

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“*earth*, and every herb of the field *before it grew.*” We are here in presence not of the compiled catalogue of 1st Genesis, but of true folk-lore, with all its odd snatches of older fables and its short-sighted gods common to the childish fables of all early tribes, such as we still find in many parts of Africa, Asia, and America.

We see that Yima had a garden in which to create before such creation spread to the earth, so here in Genesis II. we have creation of “every plant *before it was in the earth.*” There are tales in savage tribes of creation in a magical part of the earth, a sacred cave, a sacred lake, and in the Persian a sacred garden, and here we have a faint echo of such a creation. But the scribe who wrote it down seems to have been puzzled by this creation before it was in the earth, so he proceeds to explain that this was because IOVE of the Elohim had forgotten to make rain, and, like a careful horticulturist, he stored away his hastily created “plants” and “herbs of the field,” probably in heaven, till the ground was properly prepared by rain for the plants. But then it occurred to the story-teller that another agency was necessary for the proper growth of “plants of the field,” and that was cultivation

of the soil. He therefore reflects, "and there "was not a man to till the ground"; again the childish oversight common to all gods and giants. But he seems to think that for a first planting the tilling might be delayed, so he says, "But there went up a mist from the "earth and watered the whole face of the "ground. So we must suppose that this mist allowed the plants, now transplanted from heaven (or The Garden) to take root and begin to grow. Then IOVE of the Ale-im "formed the man" (necessary for tilling) "out of the dust of the ground, and breathed "into his nostrils the breath of life; and man "became a living soul."

This making of man from the dust of the ground (moistened by mist, and thus forming clay) is one of the most universal fables in the world, and every nation on earth speaks or has spoken of the Creator as the "Potter," witness Omar's fine sardonic question, referring to men misformed through no fault of their own—"What, did the hand, then, of the Potter shake?" Everyone pities the man of mis-shapen body, and no one, except savages and boys, thinks of fining, stoning, torturing, or even imprisoning anyone for this; yet the man born with a mis-shapen mind is visited

with all these pains and penalties, instead of being considered as a pathological subject like the hunchback. It wants a twentieth century Omar to make us feel the stupidity of our methods of treating "crime." But to our folk-lore. I am inclined to think that the end of verse 7 is the end of another fragment founded on the separate creation of living things in a sacred grove, or cave, or garden, or lake, and that the Eden story was borrowed from the Persian story of creation, as the new creation in Eden does not state that IOVE made "every plant," etc., but first that he "planted a garden eastward in Eden . . . " and (verse 9) out of the ground made IOVE "to grow every tree," etc., while in verse 5 he had already done all this. This is like Yima's garden, which contained all the seeds of creation, and they only wanted someone to make them grow out of the ground, not a creation from a vacuum. So we see what a number of the world's myths are combined in this, the latest edition perhaps, of all the sacred myths. But what became of the man IOVE had created outside the garden? The Bible tells us twice, in verses 8 and 15, that IOVE of the Eli-band "took the man, and " put him in the garden of Eden to dress it

“and to keep it.” We saw that after making “every plant of the field and every herb of the field” he had suddenly discovered that “there was no man to till the ground,” but although he immediately makes a man, he does not set him to till the ground for the “plants and herbs” he had just created, although that was the immediate purpose in creating this working gardener. That is why I think we are here in the presence of another myth, with verse 8 interposed to cover the join; as in verse 9 we find a new creation and a long digression about rivers and gold and precious stones, the fragments of a description of heaven as it is in Revelation.

Now, as far as we have gone in this combination of folk-lore we find three statements made about man, and two of them also include women. The first was the firm command immediately they were made, “Be fruitful and multiply, and replenish the earth,” so that woman was created for child-birth, and both were commanded to bring it about, as it is still inculcated by all parsons and priests in the marriage service. They were given every tree in which is fruit, to “you it shall be for meat,” with no fruit forbidden; and lastly, that Adam was specially made because “there was no

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“ man to till the ground ;” so he was doomed to labour before he was made. The garden of Eden seems even to have been made specially in order to provide man with the work of tillage or “ to dress and keep it,” IOVE fearing perhaps that “ Satan finds some mischief still for idle hands to do.”

The making of the garden of delight is very probably a quite separate account of creation, derived from Persia, which had Yima's creative garden, of which the ring O or Om is the gateway to all the seeds of life, and Persia also had an Eden. But, like all our Bible myths, the scribe sought to rationalise this account (as in the creative list) and to localise it, as we shall see, in Eden ; and, lastly, to familiarise or bring the tale down to the modern tastes of those for whom it was composed. We hear much of rivers in both Testaments, as these Semitic nations suffered from heat and drought in summer, and a river was a source of joy to all inhabitants of such lands. But in “ Revelation ” there is a river flowing out of the throne of the god or lamb, apparently arising miraculously there ; and there is also a river which seems to miraculously arise in Eden, but the scribe immediately tries to rationalise it by telling that, after

all, it was only the source of four well-known streams. Then in Revelation, and elsewhere, Heaven is full of gold crowns and precious stones, jasper, sardine stone, emerald, sapphire, chalcedony, sardonyx, chrysolite, beryl, amethyst, pearls—pearls big enough to form gates—streets of pure gold, and so on, as in the cavern of Ali Baba. So the first Eden was no doubt far away in heaven, but then mortal man could not have lived there, and this was purely a garden; so the gold and precious stones were relegated to the land of the rivers when the Pison compasseth the land of Havilah, “where there is gold,” and, Jew-like, the writer lovingly appraises it, “and the gold of that land was good, and there is Bdellium and Onyx-stone,” so he renders the tale quite local and familiar. “And Yavé or Iové (or in English form, Jové) of the Eli host took the man and put him in the garden of Eden to dress it and to keep it.” Of course, we are dealing with pure myth where “wishes are horses,” and one man could miraculously accomplish anything; but as we are sometimes asked to believe the Eden myth as an actual human occurrence, just imagine what sort of a task Adam was set. Eden contained (verse 9) “every tree that is pleasant to the sight and

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“ good for food,” besides whatever Iové put in when he “ planted ” the garden, and such a collection would fill very many thousands of acres. Now Adam was especially made to till the ground (and tilling needs implements), and he was put in Eden “ to dress it and keep it.” What with “ tilling ” and “ dressing and keeping ” the largest arboricultural garden the world has ever imagined, needing spades, hoes, scythes, saws, axes, and no doubt some sort of wheelbarrow to carry away the debris, poor Adam had to perform a perfect labour of Hercules, and must truly have “ eaten his “ bread in the sweat of his face ” long before the “ Fall.”

The idea of a river in heaven or in Eden, for that was originally in heaven, was a common one, and in Psalm 46, 4, one finds that “ there is a river the streams whereof shall “ make glad the city of God, the holy place “ of the tabernacles of the Most High.” Or, again, Psalm 65, 9-13—“ Thou visitest the “ earth and watereth it; thou greatly enrichest “ it with the river of God, which is full of “ water; thou preparest their corn, when thou “ hast so provided them for it. Thou waterest “ the ridges thereof abundantly; thou causeth “ rain, to descend into the furrows thereof;

" thou makest it soft with showers; thou
 " blesseth the springing thereof; thou crown-
 " est the year with thy goodness, and the
 " paths drop fatness. They drop upon the
 " pastures of the wilderness, and the little hills
 " rejoice on every side. The pastures are
 " clothed with flocks; the valleys are covered
 " over with corn; they shout for joy, also do
 " they sing." The Hebrew could truly touch
 great heights in poetry. To return to the
 garden of delight.

" And Jové of the Eli host commanded the
 " man, saying, Of every tree of the garden
 " thou shall freely eat. But of the tree of the
 " knowledge of good and evil thou shalt not
 " eat; for in the day that thou eatest thereof
 " thou shalt surely die." He had formerly
 (Genesis i., 29) been told to eat the fruit of
 every tree, but that was another creation story.

There were two trees in the garden, one the
 tree of life and the other of the knowledge of
 good and evil, and we must note that it was
 quite open to Adam to eat of the Tree of Life
 and live for ever; but he was forbidden to gain
 any knowledge of good and evil.

The Hebrew mythology is the only one
 which gives an account with two trees of
 miraculous power. Evidently the Tree of

Knowledge was introduced for some reason, and it was probably done to degrade knowledge. The Hebrews were the most ignorant, and hence stubborn, tribe in the Semitic group of the East, and ignorance is never an admirer of knowledge: the really ignorant man hates and fears the man with learning. So the Tree of Knowledge may have been introduced to cause a prejudice against Greek knowledge under the Talmudic denunciation, "Cursed be he that teaches his son the wisdom of the Greeks."

The Hebrew scribes seem to have incorporated in their whole scriptures their hatreds of various lands in which they had been captive. Their plagues of Egypt and Exodus, which was not an exodus, but a forcible expulsion, of syphilitic and leprous slaves, as told by all historians, are a blow of revenge for their enslavement in Egypt, their intense hatred of Babylon, and keen rejoicing at her downfall, and their slandering of Nebuchadnazzar, a great king, is a spiteful literary revenge for their enslavement there; and knowledge as the cause of all trouble and downfall, is probably a hit at Greece, where they were also enslaved.

"And Jove of the Eli host said it is not good that the man should be alone. I will make

“ an help meet for him.” “ And out of the
 “ ground Jové of the god circle formed every
 “ beast of the field, and every fowl of the air,
 “ and brought them to Adam to see what he
 “ would call them, . . . but for Adam
 “ there was not found an help meet for him.”

Evidently it was not very high classed help meet for him which was wanted. This creation by Jove was quite different from that in the first chapter; there the Eli group formed man and woman simultaneously and evidently considered them, as they should be, equals, especially equals as to producing children and in intelligence as to having dominion over the animals and as to eating every kind of fruit.

This was a picture of the status of woman under Babylonian law. She was man's absolute equal in the eye of the law—in trading, holding property, working, and administering there were no restrictions.

Note her position in the creation of the second chapter:—“ And the Jové of the Eli
 “ circle caused a deep sleep to fall upon Adam.
 “ and he slept: and he took one of his ribs
 “ and closed up the flesh instead thereof: and
 “ the rib which Jové of the El band had taken
 “ from man made he a woman and brought
 “ her unto the man.”

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Here is a very different creation of woman, giving her a very subordinate place, which, we shall see, was a doctrine which the Jewish Nabis retained ever dominant.

Here we have the "Ish," man, and "Isha," woman, very old words, from which come Esh, love, and also fire or passion. We note from the 28th verse that although naked they were not ashamed, while after eating of the fruit of the tree of the "knowledge" of good and evil they became ashamed. This cause of the Fall, sexual intercourse, is given in nearly all mythologies, and very clearly and distinctly in that of the Hindus, as we shall see.

It is always the same old story; the man blamed the woman, and the woman blamed the serpent, which is the sexual passion of the man, as it is, all the world over, the symbol of the phallus and of sexual passion.

It was chosen because a serpent's bite is so secret and so deadly, and sexual disease was in the olden time quite as incurable and as deadly as the poison of the cobra.

I have treated this subject somewhat fully in my *Symbolism*, giving ample proof of this view.

The woman confesses that she did eat, and then comes the cursing scene. But there

is one passage utterly mutilated, and is quite unintelligible in consequence.

When the first writers penned the Hebrew Scriptures they were saturated with phallic ideas, of which a few still remain in the Bible. But the Rabbis gave what Milton calls their "insulse rule," which commanded the transcribers and readers to tone down all direct references to the phallic parts of their god, or of men and women by which reproduction were symbolised, as well as to the sexual passions, which were originally very nakedly described; and commanding that "all the words which in the law are written obscenely must be changed to more civil words." "Fools," said Milton, "who would teach men to read more decently than God thought good to write." Perhaps if Milton had known that it was an ignorant scribe under the name of "Jove of the band of El gods," who wrote, he would not have protested so vehemently. Well, these changes have gone on till a great many passages are entirely devoid of meaning, but sufficient have survived to enable us to see that the Hebrew Scriptures conformed to all the ancient folklore, wisdom tales, or creation stories, by being intensely phallic. So well have the

traces been removed that the greatest scholars can often only guess at the original form of the mutilated passages, but the meaning is still quite clear even in the English (again Bowdlerised) translation in the passages as to "Tail" in Job, 40, 17; "Rock," Deut., 32, 18; "Feet," Judges, 3, 24; and Ezekiel, 16, 25; Song of Solomon, 5, 4; Isaiah, 7, 20; "Thigh," Gen., 24, 2; Numb., 5, 27; "Heel," Gen., 3, 15; "Heels," Jer., 13, 22; "Hand," Isaiah, 7, 10; and many more passages. But a real search would reveal a widespread phallism in Holy writ. I deal with this more fully in my earlier volume.

But the disguising is pretty well done, and the phrase about the serpent and the woman and their seed might easily mean that a man by instinct would attempt to kill a snake by bruising its head under his heel, and in return it might bruise his heel by a bite. But surely it would have been necessary not only to bruise the head but to crush it so as to kill, and a snake cannot "bruise" one's heel, it can only bite it.

But Dr. Donaldson long ago gave us the true meaning in a Latin treatise, as it was too obscene for English, and one must refer to his

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book "Jashar" for the true reading of the phrase.

Then Jové curses the woman apparently with child-birth, forgetting that the Ale-im or band of El gods, of whom Jové was one, had already commanded her to be "fruitful and multiply." It is not specially recorded that Jové of the Eli gods does actually say to the pair in the third account of creation, "Be fruitful and multiply," but he speaks to the woman familiarly of her conception as an understood thing, so the repetition of the direct command (the command most frequently given to man in the Bible) to be "Fruitful and multiply," was apparently in this third account quite unnecessary, or some scribe, seeing the contradiction, cut it out. There might have been a story saying that before the curse the bringing forth of young had been painless and he was making it the extremely painful operation which Holy Writ so vividly describes to us so often ("cryeth out like a woman in travail"), but in any case the expurgation here carried out renders the passage unintelligible. Such expurgation was commanded in the Talmud as the nation became more civilised, as primitive man always used

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“naked” signs or words for “naked” parts or acts.

Then Jové goes on to curse the man with labour, and condemns him to eat his bread “in the sweat of his face,” but he had specially created him “to fill a felt want,” suddenly remembering “there was not a man to till the ground,” and he seems to have “planted” Eden to supply the idle man with work. How he could make Adam do more is difficult to see, because Adam had at his creation work set him which even a thousand men could not do, and it is difficult to see how he could have sweated more if he had been given the whole world to cultivate. But Jove seems to have been spiteful, so he says not only shall you work but I shall cause the earth to bring forth “Thorns and Thistles” specially “to thee,” so that the poor man’s work should be uselessly hampered. As a great God’s work the story exhibits a piece of contemptible spite, but as a piece of folk-lore it is delightful. All children when telling stories run on and happily forget all logical sequences, making their Giants or Gods (they are the same originally) very strong, but forgetful and stupid as babes in reasoning or foresight, and this Edenic account of creation has a delight-

fully blundering and forgetful god and is a fine sample of pure folk-lore myth. That it was, as we all know, the sexual act which was the crime (in spite of direct commands to commit it) is shown by Adam recognising that his "wife" would produce children, as it says (Gen. iii., 29), "And Adam called his wife's name Eve because she was the mother of all living." This must have been a commentator's marginal note which has slipped into the text, as this introduction of commentator's remarks was one of the very greatest agencies used in building up the Bible as we know it. Of course Eve was not yet a mother at all, so the naming of her thus was premature, just as was the indication of marriage in verse 24.

Then Jové of the Elohim (speaking doubtless to the ring of gods assembled to witness this drama), "Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take *also* of the *tree of Life* and eat and live for ever. Therefore the Jove sent him forth from the garden of Eden to till the ground from whence he was taken."

Here we see from this passage that the gods had intended to prohibit the eating of the tree of life also, but had forgotten it. "So he

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“drove out the man and he placed at the East
“of the garden of Eden Cherubim and a
“flaming sword, which turned every way, to
“keep the way of the *Tree of Life*.”

The cause of the change in the original story and the introduction of the Tree of Knowledge may have lain in the impossibility of making and completing an actual transgression through a Tree of *Life*. Had man *really* eaten of it, man would, as the gods feared, “live for ever,” which, of course, would make him a god (an impossible position, as he could not, as a god, be deprived of immortality), so the priest sought for a form of *accomplished* transgression, something forbidden, and yet wilfully done in face of the prohibition, as an excuse to bring Eden to an end, and he found it in the exercising of the sexual act. The “golden age” existed in all mythologies, but it *must come to an end somehow*, and various means are chosen according to the country in which the myth took its rise.

So it was to *prevent* man from having eternal life, to *prevent* him from living for ever, that he was expelled from Eden.

These delightfully forgetful Folk-lore gods had entirely overlooked the fact that there was an utterly unprotected Tree of Life in the

garden, and they had forgotten to forbid eating its fruit along with that of Knowledge, and they suddenly wakened up to the fact that man and woman were curious about fruits and might at any moment eat of the Tree of Life "and live for ever," and so become real gods and perhaps dilute the pure blue blood of the House of Lords with plebeian blood, the greatest sacrilege imaginable, so they hurried down and drove out the man. What they did with the woman is one of those hidden mysteries so delightful in all true folk-lore. The narrator forgot to tell us. But the omission may be part of an intention betrayed all through the story, and in fact all through the Hebrew Scriptures, to give to woman an entirely subordinate place in everything which builds up their religion. So although their first creation begins with a glimpse of Ruach, the mother of the gods, Queen of Heaven, it abruptly cuts off all reference to what she was doing, and so Eve is unnoticed in the expulsion.

In all this paradise story the man alone is important. We can trace the development. The first account was entirely feminine, but rendered inoperative by suppression of the important point.

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In the second the man and woman were created together by a band of two-sexed gods, or band of male and female gods, or, as Dr. Cheyne calls them, in 1912, "A small Divine company under a Supreme director." But there was no Supreme director in the official account adopted by the dogmatic Churches in the first chapter of Genesis.

Here the gods or Divine Company created by their joint will or power, and the two sexes were equally involved both in the celestial and mundane spheres.

But in the third account we find that Jové made man alone out of the dust of the earth. Then having failed to find a help meet for the man, he formed woman of a rib of man's body, so woman really belongs to man, and Adam can claim control over his "rib" at any time. Adam, looking in a sort of detached way at the thing Jové had made of his rib, says, "This is (not you are, or she is) now bone of my bones and flesh of my flesh," and then goes into the rules of marriage. Now the woman seems to have heard of the bann against the fruit of only one of the sacred trees not from Adam, certainly not from Jové, but from the serpent—"father of lies," St. John calls him, so she was quite justified in paying no atten-

tion, as the serpent assured her that the rumour was quite untrue, and that in the case of her eating the fruit "ye shall *not* surely die," and he was (as the evil genii in all folklore are) quite right. The gods blunder, but the demons always get their way. So Jovè's first prophecy in Holy Writ was untrue, as we will see they did *not* die.

Then we have the eating of the fruit, and as this was a bad act, man and woman are now brought to the same level, "they saw that they were naked," "*they* sewed fig leaves," and "*they* heard the voice." But Jové does not ask the woman; he directly asks the man alone, "hast *thou* eaten of the tree whereof I commanded *thee* that *thou* shouldst not eat?" So Jové remembers that he had never told the woman. But Jové did not call *them*. He called "unto Adam"—the woman was beneath notice—and Adam replied in the singular "I." Then after the recriminations Jové upbraids the Serpent (which is symbolically man, or man's sexual passion), and tells the woman that the man shall rule over her. Then in the important moment woman is entirely ignored. "The *man* is become as one of us," "and" "now lest *he* put forth *his* hand," when it was *she* who put forth her hand, but Jové evi-

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dently thinks she was entitled to do so, not having been warned. “*Therefore* Jovè of “ the Ale-im sent *him* forth from the garden “ of Eden to till the ground from whence he “ was taken,” not one word about Eve’s condemnation to extra pains at child-birth. “ So “ he drove out the *man*,” not a word of the woman.

If man, by the sexual act, “ become as one of us,” it shows that the sexual act was practised by the gods of the Hebrews, as Jupiter’s tales show it was by the Roman, and man was only doing what the gods were doing, or, as Payne Knight says, becoming partakers in the pleasure and privilege of the highest attribute of God, the creation of life—“ Chief of the ways of God ” (Job).

The use of the emphatic “ therefore ” at once dispels the idea that the expulsion had anything to do with the Tree of Knowledge, “ lest he put forth his hand and take also of “ the Tree of Life, and eat, and live for ever.” That is the great danger (the gaining of knowledge was no important matter), and to prevent eternal life in man “ therefore,” “ for that reason,” or “ for that end,” viz., to prevent eternal life, “ he drove out the man.”

There is no escaping the fact that man was

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made mortal, and the gods had no idea of ever allowing him a chance of immortality, and that they were shocked on finding by what a narrow chance, owing to their own oversight, he missed becoming an actual god. Here is a story changed from a delightful tale of a garden of delight, such as all countries have, to an angry quarrel between one of a heavenly band and the poor man he had created and placed in a position of Temptation. The faintest touch of Church teaching and dogma destroys the delightful fragrance of these old-world tales. There is one verse we must touch on before we go into the history of this story. It suddenly says, "Unto Adam also and to his *wife*" (not Eve) "Jové of the Divine company made coats of skin and clothed them." This is a most astounding statement. Death had not yet come into the world, according to the Church belief founded on the New Testament reading of Genesis, yet here was Jové killing animals, creating "Death," and acting as Butcher, Skinner, Tanner (it may be), or simply cleaner and dresser of skins, and then as Tailor and Fitter, as he not only made the coats for two differently shaped individuals, but he "clothed them."

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Now this gives the key to the whole story. Paradise, in the Northern hemisphere, in which all our well-defined myths had origin, is the Summer, and when the Sun (Iové was essentially a sun god) withdrew his countenance and Autumn advanced it became cold, and so skin coats were necessary. The fig leaf might do for summer, but the Paradise of Summer must unfortunately come to an end, and the cold "outer world" of Winter must be faced with warm clothing.

This myth of the Fall is common to all countries as meaning the first sexual intercourse, and no Hebrew account could outdo the savagery of the tales or the rigid enforcement of the ceremonies with which circumcision and other acts of mutilation are carried out to-day by African, Indian, American, and Polynesian natives, owing to the sexual fall myth under exactly similar codes of priestly rules as are detailed for us in such wearisome detail in the Old Testament.

But when all these priestly adjuncts to the old myths are left aside, the beauty of folklore becomes apparent. We will see this when we examine the Fall story of other nations. The phallic nature of the Fall story is recognised by all ancient writers, and the reference

to "tilling" is understood in all countries. In India when a marriage takes place between Hindus a plough is set up as a symbol that tilling and fructification is about to take place, and many Indian princes have a plough amongst their insignia or for their signature, like our Broad Arrow or the French Fleur-de-Lys, to represent their god-like power.

The Queens of Heaven, like the Virgin Mary, are always called gardens, and Adam is called the Red One who tills the garden. We will take India first, as being the Great Mother of Religions, and the Indian story is a very attractive one. The story happens with the Sun god of India, Siva, who held the same position in the Indian company of gods as Apollo did in the Greek, or Jupiter in the Roman. He was the young sun, manly, sweet-voiced, with god-like beauty and with flowing hair. All Sun-gods had flowing hair, as the hair represented the Sun's rays, and when the sun was weak in Winter it was represented that an enemy had cut his hair, as Delilah did Samson's. Siva, as represented by Christna, had many female companions, as befitted an Eastern god, but he had especially the exquisitely beautiful Prakriti, who symbolised the Rosy Dawn. In this tale mankind

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is represented by a community of men and women living together in perfect innocence in a Garden of Eden and immersed in the many complicated acts of worship of the immortal gods which constituted, according to the then existing ideas, the ideal conduct leading to eternal bliss. Now, although they continued their ritual, yet by constant repetition and the frailty of human nature it no longer took up all their thoughts, and, in truth, desire had entered their hearts. The all-knowing god Siva divined their secret thoughts, and determined to make them conscious of their laxity. So he sent his beautiful mountain love, Prakriti, to show herself in a flowing gauzy robe, which the refreshing breeze of the Indian morning caused to flutter seductively, so as to give enchanting glimpses of her perfect form.

The male devotees were making ready for their ablutions and ceremonies. She gently approached with downcast eyes, with now and then a melting glance, and in a low sweet voice asked if she might join them. They left their pooja paraphernalia, forgot their prayers, and gathered round her, saying :—
“ Be not offended with us for approaching
“ thee, forgive us for our importunities, thou

“ who art born to convey bliss, admit us to the
“ number of thy slaves, let us have the comfort
“ to behold thee.” Thus were the men
seduced.

Siva himself appeared to the women, beautiful as Christna. Some dropped their jewels, others their garments, without noticing their loss or the exposure of their seductive beauties. All rushed after him, calling, “ Oh, “ thou who art made to govern our hearts, “ whose countenance is fresh as the morning, “ whose voice is the voice of pleasure, and “ thy breath like that of Spring in the open- “ ing rose, stay with us and we will serve “ thee.”

The men remained with the goddess all night, and the women with the god.

Next morning they found themselves alone; the god and the goddess had disappeared. Then they arose and returned to their houses with slow and troubled steps. The days that followed were days of embarrassment and shame. The women had failed in modesty, and the men had broken their vows. They were vexed at their weakness, they were sorry for what they had done, yet the tender sigh sometimes broke forth, and the eye often turned to where the men first saw the beauti-

ful maid and the women the glorious young god.

Here is no cursing like "Jové of the Eli host," no increasing the poor woman's torture in what ought to be the hour of her greatest joy and delight, the creation of the tender new life to which all her love and motherly yearning goes out, the crowning glory of woman, her entry into her kingdom, no spiteful creation of troublesome "thorns and thistles" to hinder the man in his struggle with the soil for his bread—an action worthy of an impish sprite, not of an almighty God—no, Siva allowed them to feel their punishment in the shame which overwhelmed them.

These gardens of Eden were very common in the mythologies of all nations in one form or another. The Persian legend is probably the origin of the Hebrew tale, as Persian priests reconstituted the Hebrew scriptures several times when they had been lost.

The Persians had a garden of bliss called Heden. We need pay no attention to the H in the word, as this has always been an ambiguous letter, as is shown by its misuse in certain parts of France and England. We are apt to call it a cockneyism, but the misplacing of the H is more pronounced in some

other parts of England, from the Midlands down, than in London.

The Persian Heden was more beautiful than all the rest of the world, and was traversed by a river, and in this paradise lived the first couple in perfect innocence. Perpetual happiness was promised them by the creator if they would only preserve their innocence. But an evil demon came to them in the form of a serpent, sent by the evil principle Ahriman, and gave them fruit of a wonderful tree which imparted immortality (not knowledge in this case). Evil inclination entered their hearts, and all their moral excellence was destroyed. Consequently they "fell" and forfeited the eternal life and happiness for which they were destined. They (not their god) killed beasts and clothed themselves in their skins. So the same tale was told in Persia even to the coming on of winter and the need of warm clothing.

Pictures were even made of the Fall with a man and a woman plucking fruit from a tree with phallic symbolical form as shown by an old Babylonian cylinder seal from the Brit. Mus., first published by Geo. Smith. There is a serpent standing up and whispering to the woman, while the man and woman are reach-

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ing out for the fruit. Another sculptured example is illustrated in Rajendralala's Antiquities of Orissa, in India, so the story must have been extant there, although it has been stated that there now exists no direct written story about eating fruit. Out of Mount Meru, the Indian Paradise, went four rivers as in Eden. In the temple of Ipsambul in Nubia there is a very exact representation of Adam and Eve in a garden with a serpent climbing up a tree with fruit beside which they stand.

Montfaucon gives another with serpent, tree, and apples, in which the man is trying to embrace the woman, who holds a bowl in her hand, which I show in my larger book is the universal symbol of the womb in use from Japan west to Ireland.

Examples of this fall in all religions might be indefinitely multiplied.

The Egyptians and the Hindus had each a Tree of Life, so that the second chapter of Genesis was one of the myths common to all Asia, merely gaining a Hebrew colouring by local use. We have now seen the two official accounts of creation which are given at some length in the Hebrew Bible. They contradict each other in so many points that they cannot be mere variants of the same tale but

must have had different sources of origin. Bishop Colenso in his great work on the Pentateuch, which has never been answered and is still the standard of comparative criticism, sums up the differences thus :—

1. In the first the earth emerges from the waters, and is therefore saturated with moisture. In the second the whole face of the ground requires to be moistened. [This indicates the difference in habitat.]
2. In the first the birds and the beasts are created before man. In the second man is created before the birds and the beasts.
3. In the first man is created in the image of God. In the second man is made of the dust of the ground, and merely animated with the breath of life; and it is only after his eating the forbidden fruit that the Lord God said “Behold the man is “become as one of us to know good and “evil.”
5. In the first the man is made lord of the whole earth. In the second he is merely placed in the garden of Eden to dress it and to keep it.
6. In the first the man and the woman are created together as the closing and completing work of the whole creation—

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created also, as is evidently implied in the same kind of way, to be the complement of one another, and thus created they are blessed together. In the second the beasts and the birds are created between the man and the woman. First the man is made of the dust of the ground, he is placed by himself in the garden charged with a solemn command and threatened with a curse if he breaks it; then the beasts and birds are made and the man gives names to them, and lastly, after all this, the woman is made out of one of his ribs, but merely as a help meet for the man.

Colenso goes on to say the two stories are manifestly by two different writers, one using "Elohim" as the name of the god and the other "Jehovah Elohim." Since Colenso's day much has been discovered in Babylonia which throws great light on the origins of many of the tales in the Hebrew Bible which we will consider later.

One other interesting point in the Third Creation story is the tale of the Tree of Life, which all the time was within man's grasp, but seems to have been forgotten by both Jové of the Eli host and by man.

There are many fables of man trying to scale heaven or steal fire (eternal life) from heaven, so as to "become as one of us and live for ever;" but they are all frustrated either by the god or by man's stupidity or wilfulness.

The Babylonians had a story of how man by his stupidity missed attaining eternal life.

Adapa's boat was sunk by the sudden fury of the south wind, and in revenge he broke the wings of the south wind. Anu the Great God summoned him to answer for his action, but before he went his father Ea warned him that "Bread of Death" and "Water of Death" would be offered to him, and he must refuse them or "Thou shalt surely die" (the same threat). But Anu commanded the "Food of Life" to be brought to him, and he refused it owing to Ea's warning "Water of Life" was then offered, but it also was refused. Anu was amazed at a mortal refusing immortality, and said, "Oh, Adapa, wherefore hast thou not eaten, wherefore hast thou not drunken? So shalt thou not live. Take him back to his home on the earth."

As I have detailed in my larger work, the Hebrew scriptures have been subjected to a great amount of alteration by commentators and editors, and has had a very chequered

career. All sorts of alterations, excisions, and amendments have been made, and a constant change of words either to modify the phallic references or to bring the old text nearer to the ideas prevailing at the time. Where that has been done the old-world sweetness of the tale is lost. If we compare the writing in Job, which seems to have been very slightly edited, to that of Genesis II. and III. we see that the dignity which, no doubt,, originally belonged to the Eden tale is entirely lost, there is only an angry, petty tyrant scolding to tell the Churches' story of how it came about that man is "born unto trouble." But there is another point peculiar to the Hebrews. In all other creation stories as in that of 1st Genesis, the two human beings are created as a pair and equal, but in the Hebrew story the woman is a subordinate being. That the third account of creation and Eden is written from the Hebrew point of view, although of Persian origin, is shown by the Jové planting a garden *Eastward* in Eden. The fertile land between the rivers of Babylon was originally called Eden, and it was well known to the Hebrews for its great fertility and the luxuriance of its vegetation. (See Ezekiel 31, 3-9.) So the Hebrew writer planted their Eden

Eastward. Then the story is told as though the woman was of no consequence, nearly entirely ignored except for her evil act of tempting Adam.

First. Adam is alone told not to eat of the Tree of Knowledge.

Second. The evidence in Genesis is that the woman did not know which tree was forbidden. The Jové of the Eli band "made " out of the ground to grow every tree that is " pleasant to the sight and good for food; the " tree of life also, *in the midst of the garden*, " and the tree of knowledge of good and evil," which could *not* be in the midst of the garden as that was occupied by the " Tree of Life." And rightly so, if Dr. Donaldson's contention that Eden was the human body, and we know that the Tree of Life was always the phallus.

Now, the woman said to the serpent, " We " may eat of the fruit of the trees of the " garden (III., 3). But of the fruit of the tree " which is *in the midst of the garden* (Tree of " Life *not* of Knowledge) the Elohim have " said ye shall not eat, neither shall you touch " it lest ye die." So Eve was even ignorant of which tree was banned, although her guess that it was the tree of life owing to its position in the midst, agreed with the myths of all other

nations. This curious complication of a homily introduced against knowledge by the ignorant Hebrews leads the story into another tangle. Verse 6th says the woman saw that it was "a tree to be desired to make one wise," but instead of wisdom which might make one proud, it brought shame, the effect of the muddle of the two trees is apparent.

Now, in all this secret enjoyment of the forbidden fruit, it is the plural they, "*Their* eyes were opened," "*they* knew that *they* were naked," "*they* sewed fig leaves," "*they* heard the voice," "*hid themselves*," but Jové ignored the woman. "*Adam*, where art thou?" Adam answers in the singular, "*I* heard thy voice," "*I* was afraid," "*I* was naked," "*I* hid myself." Jové asks, "Who told *thee*?" "*Hast thou eaten*?" "*whereof I commanded thee*," (not to eat); no command to the woman, and Behold the *man* is become as one of us, now lest *he* put forth *his* hand (when it was Eve who put forth *her* hand). "Therefore Jové of the Eli band sent "*him* forth to till the ground whence *he* was "taken." "So he drove out the *man*." All through the woman is ignored or is held by Jové to be innocent. I believe that this tone was introduced not to show woman's inno-

cence, as she was held to be the cause of all evil, but to show her in a very subordinate position quite unworthy of Jové's consideration, as this is the evident purpose in all the Hebrew and Christian ethics as to sex. If they had no knowledge of good and evil, how could any action of theirs be known to them as either good or evil.

Without knowledge there could be no sin. Besides the act for which they were supposed to be punished was the sexual act necessary to the begetting of children, and the god's first commandment to both man and beast was, "Be fruitful and multiply;" so their "sin" was specially enjoined upon them by the very god who was punishing them for obeying his imperative command.

CHAPTER IV

FOURTH STORY OF CREATION. GENERATIONS OF ADAM.

In the fourth account of Creation, it is, as it was in many other early creation stories, only the creation of man which is required, the world having always been in existence. In the 5th chapter of Genesis it says, "This is the Book of the generations of Adam. In the day that the Elohim created him in the likeness of the Elohim made he him. Male and female created he them, and blessed them, and called their name Adam." So Eve was Adam also. This is Babylonian, as Adam is the generic term for man as mankind in Babylonia. But the point in this creation is that after the elaborate account of Cain and Abel with an addition by another editor, in chapter 4, of Seth as a third son, there is not a word about Cain and Abel in the 5th chapter. Seth, being Adam's first son, "in his own like-

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“ness after his image,” so Adam is here a sort of god, as he is still in some Arabian accounts. Now this is the old Hebrew Toldoth or tribal history, and into this story the Cain and Abel history was inserted at a later date by a foreign scribe in order to bring the Hebrew scriptures into line with the others which were founded on sun worship mythology.

To make this clear we must state the ideas which gradually grew up pertaining to sun worship. There is a world-wide taboo against directly addressing either a King or a God (in savage nations even a relative) by his own name, and hence we talk of the “Court” as in Court News. In England the Squire’s family is often alluded to as “the Hall.”

In the northern hemisphere, where all our myths had birth, man recognised that his life was entirely dependent on the sun. When the sun withdrew his countenance in winter the crops died and all nature stood still, and if the sun did not return, universal death would ensue for want of food. Hence the sun was supposed to triumph over the evil spirits of winter and was called the “Unconquered Sun,” “The invincible one,” and as it was the giver of all good it was worshipped. Many, even in very early times, thought that

as the sun moved mechanically, always the same fixed round, it had no free-will, and hence they put a hidden god Amen behind the sun, and this god the Christians still apostrophise at the end of their prayers. Now the custom of never naming the ruling god personally led to a great series of myths which are the sources of nearly all our mythological stories.

The sun was seen to pass slowly over the whole heavens annually, that is, that the stars visible at night at one period of the year gradually moved into the daylight and after six months were invisible, owing to being obliterated by the greater brilliancy of the sun. So the constellations which had been mapped by night were seen to gradually move westward, new stars coming into view in the east, and so the whole galaxy moved round, passing behind the sun once a year.

The constellation in which the sun "dwelt" at any one time, which could not be seen, but was known from observation to be eclipsed by the sun's rays, was called the Court, Hall, or House of the Sun. Now in very early times, by marvellously intelligent observation, it was found that the sun did not return every year exactly to the same position, but that there was

another great turning movement lasting 25,800 years. The earliest idea of new year was when the returning heat of the sun caused vegetation to renew its growth, so the Spring equinox seems to have been chosen in the Semitic Eastern World as the beginning of a New Year. In Britain it was in May, as our trees burst their buds then, and we celebrate the renewed reproductive power of nature by dancing round the joyously decorated May Pole (Pala).

The early astronomers therefore noticed that in the Spring the sun visited all the "houses" of the Zodiacal belt of constellations in turn by its slow processional movement, or if we take the sun to stand still the constellations have this processional movement (a movement only apparent and really due to a slow rotation of the pole of the earth), and they found that the sun stayed in each of the constellations about 2150 years. In these days, even till lately, when astronomers came to an agreement, the divisions of the constellations were not well defined, so it took some time before the astronomic priests could say that the Spring sun had entered a new "house."

Now the point is that the sun was worshipped under emblems fixed by the sign used

for each of the constellations. History, as far as we have any even dim records, goes back only to about 6000 B.C. (10,000 B.C. in Egypt as to some points), and we find that the Spring sun was in the constellation of the " Gemini," the " Twins " at that date, and then all the heavenly Twins or two Brothers had their rise, Typhon and Osiris in Egypt, The Aswin in India, Ormusd and Ahriman in Persia, Damon and Pythias, Castor and Pollux, Romulus and Remus, Tammuz and Nergal, Typhon and Apollo, and so on, every nation worshipping its sun under the " House-name " of the constellation. But the archaic mythology of the Hebrews had no organised sun worship. They were a very ignorant race, produced no astronomers, and held all astronomers as merely Astrologers for " enchantments," " multitude of sorceries," and wrote them down as " Astrologers, star gazers, and monthly prognosticators," and they thoroughly feared and condemned what they could not understand, a custom of all ignorant orthodox believers to this day.

The Persian principles of good and evil being the Twins Ahura Mazda (or Ormuzd) and Ahriman (called Rimmon in the Old Testament), and Perso Babylonian priests, such as

Ezra and Nehemiah, were sent to re-constitute the Hebrew Scriptures about 400 B.C. All the Jerusalem High Priests seem to have been Babylonian taught, even Hillel, whose enlightened teaching led to the Christian view becoming possible, was Perso-Babylonian trained. These Priests seem to have thought it necessary to have a twin, or "two-brother," story, so they introduced them into the Hebrew Toldoth as Adam's first children. That the Brothers in the Bible are the astronomical twins is shown by the fact that Cain slew Abel, and Cain was the founder of cities as Romulus slew Remus and founded Rome, and similarly with other Twin deities. Like many symbolical characters introduced into the Hebrew Bible, Cain and Abel are duplicated in Enoch and Lamech, builder of a city and keeper of cattle, like Cain and Abel. We have the same duplication with Abraham and Isaac, similar histories pertain to both.

So the Hebrews got a twin story grafted on their Toldoth. They also had Bull worship in a half-hearted style in the slaughter of fat cattle as a sacrifice to the Jové; but their real history begins when Ram or Lamb worship was in full swing, say, 1200 B.C., when the Sun was in

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Aries at the Spring Equinox, and their favourite sacrifice was a new-born ram lamb.

The fifth chapter of Genesis is the real beginning of the Hebrew Bible, the other chapters being probably compositions by priests imposed upon them by their conquerors.

And now in this fifth chapter of Genesis we are down to the true Hebrew style. Woman is quite unworthy of notice. No Eve is there. True, the writer says, "male and female created he then," but that is a mere verbatim repetition of the account in the first chapter.

There never is any word of real love in the Hebrew records. Chapter fourth begins "And Adam knew Eve his wife, and she conceived and bare Cain." The word "knew" always stands for sexual knowledge, and even the tree of "knowledge" was identical with the tree of "life," for indulgence in its fruit brought "shame" and made Eve the "mother of all living," so the Jews had really two trees of life.

Delitsch thinks in "Babel and Bible," p. 115, that in Genesis II., 9, the words, "and the tree of the knowledge of good and evil," are tacked on to the original story of a "tree of life in the midst of the garden," and that the narrator is so busy with this new kind of

tree that he forgot all about the tree of life, and actually made Jové by his forgetfulness allow man to eat of the tree of life, as I have pointed out. But the two trees are the same. The serpent we have seen stands for both life and wisdom in all countries—Palas-Athene the symbolic name, pala phallus, and Thenen serpent, was par excellence *the* goddess of wisdom or knowledge. Perhaps the tale writer intended to say, "The tree of life, also called the tree of knowledge," but in that case verse 22 would have no meaning, as there would be only one tree, and that verse is emphatically founded on two trees of different potency.

We have seen the words "wise" and "knew" are always connected with sexual suggestion. The serpent was "wise." Youths when they arrive at the age of puberty cut their "wisdom" teeth. Adam "knew" Eve. Palas-Athene, from Pala, the Phallus, and Thenen, serpent, both names phallic, was also the goddess of "wisdom." Now, in the old Hebrew they may have used the word "knowledge" or "wisdom," instead of "life," as both were, as trees, symbols of the phallus, and when a foreign editor reconstituted the Hebrew scripture he may have been at fault, finding no tree of life in the story, and put a

tree of life in to make the story agree with all the other stories about man having had a chance of eternal life. On the other hand, the Hebrews were a very ignorant clan—I mean, as to real knowledge. They may have been full of “wise saws,” like Job, but that is not knowledge; and they always girded at people like the Babylonians, whose astronomy was the admiration of many Greek and Latin authors. Now, Greek philosophy and knowledge were beginning to be celebrated, and this Tree of Knowledge may have been introduced to discredit Greek learning (see p. 62).

It is understood by the Christian Churches that the Eden story proves that through disobedience man lost eternal life in Eden, which he can only regain, not on earth, but in some far distant heaven, by a shedding of Blood and by the Eternal God having put his own Son to a shameful death, and then *only* if one *believes the story*.

I do not see a shred of proof of that in the Hebrew story. The gods themselves on creating man especially commanded him in every account to be “fruitful and multiply.” Birth necessitates death, because if there were no death the world in a few generations would be so full that there would not be standing room,

and in the two hundred generations supposed by our fathers to have elapsed since man was created the accumulation would be so great that the earth would form a small kernel in the middle of a huge sphere of squirming humanity, which would reach out, smothering Venus, Mercury, and Mars, and even blotting out the Sun.

The fact about living beings is that all life is founded on carbon, and there is a very small supply of available carbon on this world. Vegetable life is engaged by the power of the sun's rays in building up combustible compounds from the few billions of tons of carbon di-oxide in the atmosphere. The animals avail themselves of this fuel or food, and build up their bodies on what the plants have stored. But animals are machines: *they do work* even in slowly moving about; so the animals reverse the process of the vegetables, and they *burn as a fuel*, (just as engines do for heat and power), the combustible compounds formed by means of the sun's rays by the plants; and the chief product of combustion, now consisting of the original carbon di-oxide, is breathed out again, and the vegetable life can again absorb it and by means of

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the sun's rays again build up the combustible compounds for the animals' use.

So the cycle is complete, and a very little carbon is quite enough to serve for all the life on earth.

So we see that if the "be fruitful and multiply" command was obeyed there must be death. Now, the Jové of the Ale-im said, "Behold the man is become as one of us to know good from evil, and now, *lest* he put forth his hand and take also of the *tree of life* and eat *and live for ever; therefore* Jové of the El gods sent him forth from the garden of Eden." So it is quite clear that he could not live for ever without eating of the tree of life, and to *prevent* his *living for ever* the gods drove him out. But to make sure that man would not double back and yet gain eternal life by eating of the tree of life, he placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way, to *keep the way of the tree of life.*" Genesis is emphatic in making it quite clear that man was made mortal, and could only gain eternal life by eating of this tree of life; and the gods took immediate precautions to prevent any such thing from taking place. There was *no loss of eternal life in*

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Eden; on the contrary, the gods were annoyed when they discovered that he might at any time have eaten of the tree of life and outwitted them. So the dogmatic Christian theory of a "fall" and a sacrifice with the spilling of blood, necessary for redemption, has no support in the Old Testament. The New Testament statements show that the authors *had never read Genesis*, and were founding on some popular tradition not in their sacred scriptures. The tower of Babel story is the same idea, as all the countries had a story of an attempt to get into the gods' heaven—which meant gaining eternal life.

CHAPTER V

FIFTH STORY. "DRAGON-SLAYING" FORM OF CREATION

We have seen in the first chapter of Genesis how the "earth was without form, and void and darkness was upon the face of the deep." If there were "earth" at all, it must have some "form;" and if it were void—a vacuum—then there was no earth. But that there was a face of the deep, and waters, shows there must have been land also; so, although the translator uses "void," the same as the Chinese—meaning a creation from nothing—the account really means bringing order out of chaos. That is by far the most common form of the creation story. The "earth" is there, but in a chaotic state. And that condition of chaos seems to have been maintained by the power of some evil being generally personified as a Dragon. A literal translation shows this tale to be identical with many

others in creation stories of all sorts of creation or Hero stories (Perseus and Andromeda, for instance). The Hebrew text does not say that the earth *was* without form, but that it *came to be* a desolation.

The whole passage should read:—"And
 "the earth came to be a desolation and a
 "waste place, and sullen resistance was on the
 "face of Tehom [the Dragon of the Deep].
 "The mother of the gods brooded on the
 "fertile waters [and brought forth life]."

Thus did King James's translators astutely make a miraculous creation from nothing, out of the old Dragon devastation story, so as to cut the connection with a widespread pagan myth. The few words belonging to this story of creation in Genesis are a very short fragment which drifted there no one knows how, unless the whole tale once existed there and was discredited in later times, and the priestly catalogue form supplanted it, leaving only the description of chaos. But the word Tehom occurring there is found in other parts of the Bible, and by piecing these together one can get a fairly complete picture which it intended to convey. In Psalm 74 we read:—
 "For Jové is my king of old, creating safety
 "in the midst of the earth. Thou didst divide

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“ the waters by thy strength, thou breakest
“ the heads of the dragons in the waters.
“ Thou breakest the heads of the leviathan
“ in pieces, and gavest him for meat to
“ the jackals. Thou didst cleave the fountain
“ and the flood; thou driedst up the mighty
“ rivers. Thine is the day and thine is the
“ night; thou hast established moon and sun.
“ Thou hast set all the bounds to the earth;
“ thou hast made summer and winter.”

Here we see the skeleton of another account of creation, which the discoveries of Babylonian tablets in cuneiform writing, announced by George Smith, March 4, 1875, shows us to have been that form of the myth peculiar to the Euphrates valley, where there were heavy rains and extensive floods in winter, causing darkness and water, and which required to be dried up by the spring sun before new life (creation) could arise. It will be noticed that after breaking the heads of certain dragons in the waters he also breaks the heads of Leviathan, and gives his body to the jackals. Then comes creation with the Creator cleaving or dividing the waters—we remember in 1st Genesis he divided the waters which were under the firmament from the waters which were above the firmament. Then he made

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the dry land appear in Genesis, and here he clave the fountains and dried up the mighty rivers or seas. Then in the Psalm he makes day and night, as he did in Genesis, and after that he made the moon and sun (moon first), then, as in Genesis, day and night before there was any sun to produce the day and night effect. Then he set bounds to the earth and made summer and winter.

This fairly full account is corroborated by several others; one, for instance, in Isaiah 51—
“ Arise, arise, arm thee with strength, oh, arm
“ of Iové, as in the ancient days, as in the
“ generations of old. Art thou not he that
“ shattered Rahab and wounded the dragon?
“ Art thou not he who dried up the sea, the
“ waters of the great Tehom;” and in Job 26—
“ By his power hath he divided the waters,
“ by his understanding hath he cut up Rahab,
“ by his hand hath he defiled the crooked
“ serpent.”

Again, in Psalm 89, 8—“ Oh, Iové of the
“ Ale-im, . . . thou remainest lord when
“ the sea rageth, when the waves thereof arise
“ thou stillest them. Thou has broken Rahab
“ in pieces as one that is slain; Thou has
“ scattered thy foes with thy strong arm; the
“ heavens are of thee, the Earth is of thee, the

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“ world and the fullness thereof thou hast
“ founded them, north and south thou hast
“ created them.”

Here we see throughout that, after slaying the dragon or dragons, and in some cases cut up a shattered Rahab, the proud one or Leader, and defiling the wreathed serpent, he dries up or divides the waters, as in Genesis. The heavens are of his making, also the earth, the world, and the fullness thereof, and he has created north and south, meaning all the universe. There are many other fragments where Jové marches out to fight with the dragon and its helpers, and shatters its head with his sword and its helpers bow themselves in submission before Jové's feet (Job ix., 13). In one version the chief dragon has several heads. When these dragons are disposed of, Creation begins. The dragon story is referred to in Revelation, where she has, as in the Babylon version, several heads.

Scholars have long known that an account of creation, involving the slaying of a dragon, was an important part of the Babylonian religion. The great council which was called together to discuss the Aryan question and to settle *by vote* what is divine truth, and what was God's exact intention by his varied “ revelations,”

took, as most church conferences do, a retrograde step, from which Christendom has ever since suffered. It crushed out all reasonable explanations, and adopted the most "incomprehensible" (a favourite word of the Church) and miraculous dogma, by which enlightened minds of the present day are compelled to bow in slavish adoration, although told that it is an "incomprehensible mystery," and hence against reason.

But, like many other conferences, it did one good thing. It gathered together accounts of the principal religions then extant, and Eusebius, the reporter, tells us the story of the Babylonian account of creation. He tells us that it was written by a native Babylonian priest, Berossus; but the original work has disappeared with the lapse of time, and would have been forgotten but for the precis by Eusebius prepared for the great discussion. We often find to-day that the decision of a conference is a compromise, or even retrograde, but the facts gathered together are most useful when in more enlightened times a revision of the old decision on more advanced and rational lines is desirable. Let us hope that the day is near for a new Aryan conference.

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Well, Eusebius tells us in a few words the story which Berossus had written down:—

There was once a time in which all was darkness and water. In it were brought forth beings of strange form, for there were men with two wings, some even with four wings and two faces. [Very common in the Hebrew Bible.—C.f., Ezekiel and Revelation.] Here, as in all old religions, the evil state of affairs was the subject of a long rhodomontade, just as we find in Ezekiel and other Nabi writers. Then Berossus continued the story:—Over all ruled a woman, whom Eusebius calls Thamte [Tihamat], but as Eusebius wrote in Greek, and Greek letters do not represent the sounds of those of other nations at all well, translations into Greek generally distort the words sometimes out of all recognition. However, the likeness is here fairly well preserved, as we shall see. Bel, “the beautiful one,” leader of the Babylonian Ale-im or Elohim, appeared and cut the woman asunder, and made out of one half of her the earth and out of the other heaven, and dispersed, subdued, or destroyed the other creatures who were with her. Bel saw that the land was uninhabited, barren, and devastated by the dragons, and commanded that earth should be mixed with the

blood of a god who was beheaded for that purpose, and so he formed all living beings, including Man. Bel also created the firmament, with its Moon, Sun, Stars, and five planets.

Such was the account handed down to us by historians. But the Babylonians had recorded their religious mythologies by other means than scroll writing. They wrote much on cushion-shaped tablets of clay, oblong, square, and sometimes on cylinders, either round, hexagonal, octagonal, and sometimes their flat cushion-like tablets became almost pear-shaped. The legends were incised on the soft clay by a sharp square-ended stylus, which when pressed into the clay at various angles made a wedge- or cone-shaped depression of a greater or less angle, according to whether the stylus was held more vertically or more horizontally. They could also make a long narrow line from the thin end of the wedge by pressing the horizontal part of the stylus down or drawing a corner of its square point along from the sharp end of the wedge-like impression on the soft clay. When the document so written was of importance, or had to be sent a great distance, when there was a chance of it getting wet and so obliterated, it

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was dried and carefully burnt to hard brick in the fire. This cuneiform writing was the common means of communication between all the Semitic nations, and even between Babylon and Egypt, as shown by Flinders Peitric in the "Tel el Amarna Tablets."

The priests wrote down accounts of their Bible on these tablets. Some of those found may simply have been school writing exercises or copies for the Biblical students of the time, but in any case many have been found and sufficient to entirely corroborate Eusebius, and to give us the original of the Hebrew *Iové-Tehom* myth of Creation as told in the Psalms and other books. And so great an interest has this caused that all the civilised nations vie with one another who will be the first to excavate famous old sites which may yield still further authentic records, which are so necessary to a complete understanding of ancient history. But, as often happens, the finest and most important discoveries were those which were made quite early in the history of Babylonian excavation; and the army of excavators working since, although they have collected a great array of facts and filled in many lacunæ in the history of the nation

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or its buildings, have made few discoveries like those of Layard and George Smith.

The Babylonian tablets read us this story :—
“ Of old, when on high the heavens were
“ unnamed, when the earth beneath bore not
“ any name, where yet the primæval ocean
“ and the primæval source of all, Tihamat,
“ *mother of them all*, were mingled in one
“ great water together, then appeared the
“ Chief of the gods.” Here we have Tihamat as Ruach, “ mother of all,” in the waters, but in this Babylonian version *not* bringing forth life of a good kind, as we shall see. Why in this version the mother of the gods is dragged in with the sulking dragon and is given an evil influence it is difficult to understand, as Manilius tells us that another Babylonian mother of the gods, Semiramis, when chased by the Babylonian “ adversary ” or Typhon, plunged into “ Babel’s streams ” to escape, and so great was her potency for goodness that by thus bathing in the waters of Babylon she so consecrated them as to fit them for giving new life by baptism.

In fact, the Babylonian mother of the gods was the Queen of Heaven, Goddess of Love, with that truest and deepest emblem of love, the babe, in her arms—exactly the opposite of

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Tihamat. Of course it was the Hebrew compiler who dragged in Ruach, not Berossus, who told his story quite consistently.



Fig. 14.

To return to the story. The first god to appear was Marduk, and called Merodach in the Bible, and he was also Bel, "the god" or the "beautiful one" of Bel and the Dragon, an apocryphal book which ought to have told us so much and tells so little. Originally it was no doubt the original Babylonian story which we have so beautifully engraved on our gold coins as St. George and the dragon, but the Hebrews turned the dragon into ridicule by subduing it by cooked hair administered to it by Daniel, and then suppressed the original text.

The Hebrews did much of this sort of sacred writing to debase the nations from whom they had suffered so much, and whom they detested

and feared because of their superior knowledge on the one hand and of their overwhelming superiority of power in war. Daniel is a name on which they hang several of such compositions, and the imaginary plagues of the Exodus were written as a sort of revenge for the Hebrews' summary expulsion from Egypt for their insanitary condition.

Marduk is often called Bel in the cuneiform tablets, so we know who Bel was and with what sort of a dragon he was associated, as the poetic parts of the Bible, not being urged on by petty spite, sang of the might and majesty of this terrible wreathed serpent.

As the gods increased, or as they grew older, they seem to have interfered too much with the rule of this great dragon (who now is no longer their mother), and she became discontented with the new order of things and rebelled against the growing gods, and succeeded in gaining adherents.

The gods sought to quell her power, but when threatened, she created helpers, minor dragons, and the gods were afraid, till Marduk offered to undertake to defeat her, on the condition that on attaining success and slaying her he would become the supreme ruler of the heavens and earth.

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This was promised him in a sort of chorus of the gods (the Elohim):—"Thou, Marduk, shalt be honoured among the great gods; thy lot is unequalled; Heaven's god is thy name. From this hour onward thy command shall prevail. To exalt or to abase lie in thy hand, fast stands thy word, inviolable thy behest; none of the gods shall trespass on thy domain. Since thou, O Marduk, our avenger wilt be, we grant thee dominion over the entire Universe. When thou sittest in council, be thy word the foremost, thy weapon victorious, smiting the foe!"

Marduk then proves his powers by what the translators think is meant for magic, simply making a robe disappear and reappear, but which, I think, must be symbolical with the meaning that he could create or decreate at his divine will, and that is symbolised by his making his garment disappear and reappear. "He rolleth up the heavens like a garment" at will. Then the gods hailed him, "Be Marduk the King." They gave him the sceptre, the throne, and the seal ring, which last they considered a talisman sure to conquer the foe, then they cried out, "Go now, of Tihamat cut thou off the life."

Then Marduk goes forth with fiery steeds,

with bow and quiver full of arrows, and scimitar and trident, to conquer Tihamat. Marduk tells her of her evil deeds, and challenges her to combat in quite a polite way, "Come forth, I and thou will fight with each other" (the god before his mother, "Ego et meus rex"). Marduk was, of course, the victor, slew her, cast forth her body, and "defiled it," as the Bible says, by trampling upon it. Then he turned on her "proud helpers," as Job 9 has it, and they "stooped under" him, as holy writ says, or he overcame them, according to the clay poem, and took them captive. Then he cut the dead leviathan into two parts. "The one half took he, thereof made the firmament. Bounds he set to it, watchers he placed there. To hold back the waters commanded he them."

In the Hebrew account (Psalm 74) he sets bounds; here he does the same, and even places watchers to see that the bounds are kept.

Berossus told the same story of "Thamte," obviously an attempt at Tihamat in Greek, Marduk cutting Thamte in two and forming heaven and earth of the two halves.

The Egyptians similarly separated Seb and Nut, made heaven and earth of their bodies, as is shown in hundreds of hieroglyphic carv-

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ings and manuscripts (see Fig. 56, p. 72, *Christianity*).

After separating the waters, there seems to have been a list somewhat on the 1st of Genesis lines, and many fragments have been recovered, and it is now known to be the same. That the two accounts are the same story admits of no doubt, as the agreement in all points is too close to allow of any place for the long arm of coincidence.

They both begin with a description of the earth as a place of water and darkness, of vague storm and stress, rebellion and striving, the cause of this being a great dragon called Tihamat or Tiamat by the Babylonians, and Tehom by the Hebrews. If we cut off the final "at" of Tihamat, leaving Tiham, we have, by the pronunciation of every country but Britain, exactly the same word as Tehom of the Bible. But the translators of the Bible did everything they possibly could to hide the fact that many Bible names were those in common use in surrounding "heathen" nations, so as to uphold the Bible as the special revelation of the only God; whereas they well knew that it was one set of archive writings setting forth history from the Hebrew standpoint amongst many others just as authoritative.

So there were two changes in the name Tiamat—the first, Hebrew; and the second, English. The Hebrews did not wish to admit anything female to their divine stories, so they cut off the feminine determinant “at,” and so made Tiamat, a female dragon, into Tiam, a male creature; but the English tried to render the Babylonian dragon into an unknown being by spelling it Tehom, and so cutting the connection with Babylon. Eusebius helped them by his bungling translation of Tiamat as Thamte, but he still left the dragon feminine. One of the most important links is the versicle about Ruach in the Bible.

Ruach is always the original mother of all, Queen of Heaven, the universal “Womb of Time,” from whom originates all things, and who is the personification of Love with her symbol the dove. The strict Hebrews never recognised any female thing either in their heaven or in their litany. As we shall see, they founded much on symbolical double sex, and their Ark and Tabernacle were feminine, as is the case in all countries down to modern times, when the Bishop on appointment weds his Church or Ark with a ring, calling the Building ‘*Mea Sposa*’ (my wife). But in all language the consonants alone count for any-

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thing, as originally no vowels were written, and the pronunciation of any word had to be learnt by oral teaching and handed down by tradition, and they consequently quickly wandered into all sorts of variations. Ruach was simply RK, and as K and H were identical letters originally, but the H form softened while the K hardened, and so when RH was used it was the practice to put in another K, viz., our C, which was K written thus, IC, so RK became RCH, and CH is pronounced K in all languages, except the Saxon group, which has fallen into all sorts of modes of pronouncing it, as it had no real meaning for them.

So we see there is no mistaking Ruach in Genesis for anything but the Queen of Heaven, and the story connects her with the sulking dragon in the dark waters. This would suit the Jewish Nabis' teaching, as they were always very bitter against the common people for worshipping the Queen of Heaven, as the Bible shows the Hebrews constantly did. But the Babylonian myth also makes Tiamat mother of all, even of the gods, so the two stories are identical in this matter also. But, further, both stories only identify Tiamat with Ruach in one brief verse. Ruach is then en-

tirely dropped, and the story goes on about Tiamat the dragon, who is called by the Hebrews Tehom, Rahab, Leviathan, the Dragon, the Wreathed Serpent, but never again Ruach; so it looks like a later cult to connect the Adversary Tiamat, "mother of strife," with the "mother of concord," Ruach. Tiamat is storm, hatred, darkness, and battle to death; Ruach is motherly brooding, calm, love, sunshine, and life, and the combination may have been the work of some ascetic mind, an influence so predominant in India and Egypt, which in India represents Siva as god of love and procreation, but also as death and terror, and in Egypt, where ithyphallic Min, who is represented most shamelessly as the god of procreation and life, is always represented as most austere, with a scourge raised in his hand ready to strike (see Fig. 16, p. 162).

So that even in their unexpected irregular features the two stories are identical, and their positive coincidences are too many to be accidental. They may be summarised as follows :

- (1) Both begin with a description of chaos, a world of an abyss of dark waters in a condition of storm and stress, kept in a state of "dreadful night" by a dragon.
- (2) This dragon is linked in a single reference

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with the Queen of Heaven, a point equally foreign to both nations.

- (3) Both myths describe the monster as a dragon, and both myths have variants referring to her as possessing several heads; seven in Revelation.
- (4) Both myths have auxiliary monsters.
- (5) Both stories are written with gods (plural), not God (singular).
- (6) In both the Dragon and her helpers are in some mysterious way treated as rebels.
- (7) They both seem to wish to retain dominion over the world as against the gods, and this is considered a rebellion.
- (8) Marduk and Jové both go armed with weapons.
- (9) Both slay the dragon with a sword, although Marduk takes the phallically creative trident with him, like St. George's spear (probably originally a trident).
- (10) In both myths the helpers are more leniently dealt with, dispersed, pursued, bound down, conquered, made prisoners.
- (11) The dividing of the body of Tiamat into waters above and waters below is the opening act of creation in both myths.

(12) The whole creation follows directly on the destruction of the dragon.

No two tales could by any accident have arisen quite independently and yet have had so many identical points, and all scholars are of opinion that the stronger nation imposed its ideas on the weaker, so Babylon taught the myth to the Hebrews.

To return to the Hebrew stories. Colenso first pointed out two contradictory points making a curious difference between the two stories of creation, as told in Genesis I. and II. He says:—"In the first the earth emerges "from the waters, and is therefore saturated "with moisture. In the second the whole face "of the ground requires to be moistened."

On pursuing this line of inquiry further we gather many similar points of difference, namely, that the first is a watery creation, and the second a dry creation.

In the first there was only the face of the deep, as the dry land had not yet appeared. Then the Ale-im set up, as it were, the scaffolding on which the general arrangements for the creation were based, for it appeared they must divide the great mass of waters which monopolised all space, so as to have room between the waters for a created world.

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So they set up a firmament. The word denotes a structure of great strength necessary to hold up the half of the infinite waste of waters; because they thought that, as rain fell, there must be a huge exhaustless reservoir in the sky to supply rain all the year round. They evidently knew nothing of evaporation. This firmament, we are told, was to divide "the waters from the waters." The scribe considers this firmament of great importance, as he repeats it five times, explaining that its purpose was to retain the waters—the two great masses of water—asunder, and they "called the firmament Heaven." Still there was no dry land, but the gods had to command the waters to be "gathered together in one place" and let the dry land appear. In this first account there is no mention of rain to make the crops grow, so it was probably a land of rivers, where irrigation abounded. The sea was most important, as the gods make life out of the waters (universal myth); but they even produce the fowls of the air out of the waters. In fact, it seems to have been a universal creation (as in early myths it was), because the waters were to "bring forth abundantly the moving creature that hath life," thus including even man (Gen. i., 20). "And

"the gods created great whales and every *living creature that moveth*," again this includes all animals and man, and to show that this watery creation of living beings is complete he gives the command he always gives to man on the completion of creation, "Be fruitful and multiply." However, the priest seems not to be quite sure of the completeness of this watery creation, so he makes a separate creation from the *earth* of every living creature "after his kind," which includes fishes, and then makes the special creation of man. We see from this that the sea or waters held the first place in the mind of the scribe who wrote that account.

Now, the second account is quite the contrary. The Jové, who, like Marduk, seems to have been the special god commissioned to be the Geeurge or Earth worker, creator, or maker (St. George), made the earth and the heavens—no sea nor water is mentioned. But Jové soon discovered that there was no rain in this country, but even then he only makes a mist, not rain. Jové, after making plants and herbs in the outside world, planted a garden in Eden, and caused all the trees to grow, and there was a river there. Then to get a companion or help for Adam he made

all the beasts of the field and the fowls of the air, but still *no fishes*. This was evidently a land without lakes or seas, as we do not hear of either seas or fish till the time of Noah, who was of Babylonian origin. Now, these two conditions—dark floods devastating the land and needing Marduk, the spring sun, to divide the evil spirit of the waters, which overshadowed the prosperity of the land—belong to Accadia or Southern Babylonia, where every winter the land is flooded and nothing can be done till the spring sun drives away the clouds and allows the dry land to appear.

The other belongs to Jerusalem and its neighbourhood, where rain is too scarce, and they have no ocular evidence of great lakes, rivers, or seas.

So we find double evidence that the Eden account of creation was a Hebrew-coloured myth—first, physically, its dry habitat and ignorance of the sea; and, second, intellectually, its strong insistence on the low status of women.

In support of that explanation of the Babylonian origin of the “great deep” account of creation, we know that so great and so constant were the floods in Babylonia that the cities had to be built on great mounds, and

they became islands in winter. As a great deal of building was done with clay, merely sun-dried into bricks, which easily softened with water, these great mounds were protected in various ways, and arched conduits were formed of properly burnt bricks to carry off the water and allow the foundations to dry in summer. We have a curious account on a cuneiform tablet of the condemnation of a contractor who constructed these vaulted drainage conduits with sun-dried brick, with the consequence that when the rains beat down in winter and the great floods came the conduits collapsed and the buildings were wrecked. The Babylonian idea of a sulking dragon desolating the earth and keeping it useless, void, or unfit for life, is indicated in the words used in Genesis i., 2. The Babylonian account was not that of a new creation from nothing, but a rescue of a devastated land from the deadly power of the dragon [of Winter], like Perseus and the thousand similar tales of all nations.

In Babylonia the land was, as we have seen, drowned by the winter floods, and the sun was hidden by clouds, and these conditions gave rise to the myth of Tihamat. This Tihamat, or Tehom in the Bible, is translated "waters" or "deep" to hide its personal form. The

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Genesis account admits that "the earth" existed, but in a devastated state; so there was no creation from "nothing," but a mere "setting in order." Let us look more closely into the meaning of the words used.

The word translated "was" really means "came to be" or "became," indicating that the Earth was not always in a chaotic state. The word in Hebrew for "without form," Tohu, a desert or desolation, a devastated country, exactly the same as in Babylonian, and that used for void, Bohu, means null, of no value, or void as meaning worthless, a term meaning that it was formerly of worth, but now devoid of useful quality. This was the Babylonian idea when the Dragon reduced the earth from fertility to desert. The word for darkness, "Cheshek," means "to become dark," but also "misery" or "calamity," and in a parallel form "Chesek" (S and Sh were identical in Hebrew) it means "to keep back," "resist," or to "sulk," describing accurately the dark, angry, sullen face of Tehom resisting the benign influence of the Spring sun, Marduk, as told in the Babylonian accounts (see my *Christianity*). So the sentence in Genesis i., 2, may read:—
 "And the earth was reduced to a desert and

“ a waste place, and the face of Tehom
“ scowled with a sullen resistance,” exactly
the Babylonian picture.

Instead, however, of Marduk slaying the Dragon, as shown on our gold coinage and in the Psalms, Job, etc., the writer brings relief by making the fertile Queen of Heaven produce life or order out of the devastated earth. So the verse should go on, “ but the mother
“ of the gods brooded on the water ” [and brought forth life], as all life comes out of the waters. (For full treatment of this “ Brooding,” see my *Christianity*, pp. 167-168.)

All this shows that the Bible, as we have it, was no piece of homogeneous literature written by an Almighty God, but a haphazard compilation of myths collected by men of literary inclinations, and when old enough to have gained sufficient authority, put forward as the true history and explanation as to how this world came to be. It was reserved for a later age and alien people to put an exaggerated value on the defective text, and to put these interesting folk-lore tales forward as absolute truth. But when the most eminent professors of Church History, the Professor of the Inter-

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pretation of Holy Scripture in the Alma Mater of the Church, Oxford, tell us that the Hebrews "worshipped a small divine company under a supreme director," we are nearing the days of emancipation from the tyranny of ignorance.

CHAPTER VI

SIXTH STORY. FLOOD FORM OF CREATION

In the Flood story we have another ancient myth, which includes a symbolical creation story along the oldest lines (see *Encyclopædia Biblica*, columns 1064, 3207), in which, as it is represented, that all life comes out of the Universal Womb, Uma or Ooma, more recently Ruach, or Rkh (soul or life), finally Ark, and the original myth is told in the delightfully inconsequent childish way of all tales of the youth of the world. The opening verses are evidently, like the Tohu Bohu Tehom, Ruach verse of Genesis, a bit of the flotsam and jetsam of some fine old giant story. In old stories giants were always wicked, even modern dreamers take that view, as witness the Pilgrim's Progress of the poor tinker Bunyan; so here in chapter sixth we begin with the marvellous giants begotten by the sons of Eloi by intercourse with the beautiful daughters of men. Could anything link up more powerfully and completely the identity

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of the Hebrew Jové or Yové or Iové, chief of the Eloï band (Mark xv., 34), and the Jové, Yové, Ieové, or Iové, the Jupiter of the Romans, than this opening of the story of the Flood. Jupiter was the Sun God of the Romans, as were Dionysos and Bacchus of the Greeks, and sun gods grow old and die at the winter solstice, and are born again as a glory-crowned babe after lying in the tomb forty hours. Rome forced the Christian story on Europe.

There are Greek coins in existence showing the old bald decrepit Bacchus falling into the sea on one side, and on the other the new-born babe Bacchus being born of a dolphin; in fact, coming out of the dolphin's mouth (delphys womb) or ark, with the bright sun's rays crowning his young head. In many mythologies the sun did not die, but he begat annual sons who lived a year, representing the father sun, and, being gods, could not really die, but were re-united with the father as in the Christian mythological dogma. But the Romans gave a name to many of these minor gods, till they became so numerous that the hierarchy of heaven was overcrowded.

Now, all these were claimed as "sons of God," Jové, and as they were all "passed

over " or crossed over the Equator, or crucified on the cross of the heavens, to produce Summer (paradise), the early Christians were hampered in their teaching about the crucifixing of another Son of God. When the true explanation was given by scholars they were called "Atheists," because they explained away the "Immortal Gods." Justin Martyr gave this plausible explanation to his "devout children" in his "Apology":—

"It having reached the devil's ears that the prophets had foretold the coming of Christ, Son of God, he set the heathen poets to bring forward a great many who should be called Sons of Jové. The devil laying his scheme in this, to get men to imagine that the true history of Christ was of the same character as the prodigious fables related of the sons of Jové."

How close was the parallel Justin goes on to show. "By declaring the Logos the first begotten of God, our Master Jesus Christ, to be born of a Virgin without any human mixture, we Christians say no more in this, than that you pagans say of those whom you style Sons of Jove."

As Jove's marriage was that of the Sun, and with the earth as the female, annually in

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spring, these annual marriages were naturally with the "daughters of men," and Jove's sons were Sons of God.

The Hebrew story goes on, "And the Sons of God saw that the daughters of men were fair," exactly as with Jupiter's lovely earth maidens, Leda, Danae, Europa, Semele, Latona, Antiope, and all the rest, who are used to name all the most delightfully beautiful nude statues carved by the great sculptors. "There were giants in those days." Then the writer bethinks himself that the heroes were not necessarily "giants," but were strong men (as giants are sometimes weak), so he says no more about giants, and goes on to say: "And also after that, when the sons of god came in unto the daughters of men and they bare children to them, the same became mighty men, which were of old men of renown,"—an exact description of the sons of the Roman Jové. We have, for instance, Hercules, son of Jupiter and Alcmene; Perseus, son of Jupiter and Danae; Mercury, son of Jupiter and Maia, the Hindoo Queen of Heaven and our Mary; and the twins, Castor and Pollux, sons of Jupiter and Leda, to whom he appeared as a swan, as shown in Michael Angelo's masterly if somewhat too realistic



Fig. 15.

sculpture. Jupiter was still worshipped in Rome about the time of Michael Angelo and Raphael, as late as 1513 (see my *Christianity*, p. 330).

These sons of Jupiter were "mighty men and men of renown." So our Jehovah, Yavé, or Ieové, or Jové, and the Roman Yové or Ieova are one and the same in substance and in fact, and even in the sound of the name (which is all there is in a God), but have been kept apart by the eye seeing a difference in the varied orthography which the brain fails to make clear to the ear.

The sons of Jupiter repeated the exploits of their father, and as they married the Spring maiden, it was always the fairest of the "daughters of men" of whom "they took them wives," as Genesis tells us.

As Jupiter's (or his sons') whole history, like many other mortal men's, consisted in being born, pursuing a lovely maiden, and dying, his sons had a lively series of sexual tales about them, repeating their father's amours with interest; in fact, every writer seems to have vied in originality in this matter, so the ascetic scribe, writing the Bible, says "the wickedness of man was great in the earth," and "the whole imagination with the

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“ purposes and *desires* of his heart was only “ evil day by day. A very moral description of the tales of Jove and his sons desiring and chasing the fair daughters of men.

But no real *crimes* are mentioned, “ taking wives of all which they chose ” is no crime, and Holy Writ is never shy of mentioning crimes, murder, lying, theft, perjury, and even imputing the worst of them to the Hebrew god, Jove; the only thing mentioned is that the sons of God came in unto the daughters of men, and even that was quite justified, because he says before they “ took wives of all which they chose,” so the only crime seems to have been the beauty and joy of the “ contracting parties.” The identity of the two Gods is quite clear here, so it is no wonder the Romans continued to worship Jove, to pray to him, to play miracle plays about him, and to slaughter bulls to him at St. Peter’s at Rome as late as 1513, about the time of the great artists, Raphael and Michael Angelo—quite modern times.

On reading the Bible it often raises the simile in my mind of a Thames back-water or small dock opening. There are stranded a great variety of debris from the activity of man, further up the stream. They seem to have no

meaning, yet with a little examination they turn out to be fragments carried down from some industry or structure up the stream, and a man of experience can say that came from a mill and this from a boat-yard, this from a garden, and that from a house, and so on. Into Jerusalem, a sort of quiet, because inaccessible, back-water in the great river of Babylonian, Hittite, Egyptian, Phœnician, Greek, and Roman thought, movement, and intercourse, there seems to have floated and got stranded amongst the products of native growth a great number of odd fragments of the great mental products of these countries. This flood story is a very mixed one, as it was "the gods" who saw the wickedness, it was "Jove" who repented that he had made man.

The story of the actual flood does not interest us, except that it also came from the Babylonians, who also told about sending out the various birds and the gods smelling a sweet savour from the roasting flesh of the sacrifice, as in the Babylonian version on the clay tablets written and burnt long before there were any Hebrews in Palestine. But in several places the Hebrew scribe put the stamp of the Hebrew ideas on it. For instance, the animals were naturally taken in pairs to ensure repro-

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duction, and as the whole thing was miraculous, there was no fear of any deaths. So in Genesis VI. Eloï takes of the animals two of every sort, and then the writer, who adopts the style of Genesis I., says of fowls, "after their kind," showing that the creation of Genesis I. was only a repetition of a model existing elsewhere. Again, in verse 15, chapter 7, all flesh goes in two and two. But in 7, 2 and 3, Iové says seven by seven, changing the number with the god names—Elohim to Iové. Then he immediately says, "Yet seven days and I will cause it to rain." This is an illustration of the "dragging in" of the Holy Seven in Hebrew writing. They had no names for the days of the week: their time was marked by the days of the moon, as was probably all archaic chronometrical division; but the four quarters of the moon gave four periods of about seven days, each period being marked by a Sabbath or "no work" day, when, under Hebrew law, any labour on that day was punished by death. All other nations gave names to the other six days, but the Hebrews never reached that height of civilisation. The seventh day, being the holy Sabbath, made gloomy under the death penalty for any work done, became their symbol for

anything holy or remarkable, and must be dragged into every story or ceremony. It would take a small book to enumerate all the sacred sevens, but I may mention the seven branched candlestick of pure gold, seven days creation, Pharoah's seven kine, seven lean years, seven eyes (Revelation V., 6), and seven seals. Revelation is full of sevens; the more mystic the book the more must it be backed up by mirophilic quackery. Seven days no leaven, Jacob vows seven times (Genesis, 33, 3) in the temple (1st Kings, 7, 17), Jethro has seven daughters, and so on, the number filters into the most solemn and equally into the most trivial incidents as a Hebrew mark of the religious or mirophilic trend of the narrative, so here even on the beasts the scribe sets his sign manual.

But its folk-lore origin peeps out in the usual blundering way of all natural stories. The writer makes Jové declare that he will destroy everything, man and beast, and thus re-create chaos and even destroy the earth itself. "Behold, I will destroy the earth with them." This is one of those fragments overlooked by editors, which shows us that this was a complete destruction of the first great creation, and a totally new re-creation from

the Ark, Ruach, Wife of God, Mother of the Gods, Ked or Ooma, the Womb of Time.

Then, ever changeable, he decides to spare Noah, but in the very next verse, evidently at one time the beginning of the story, and called the "Generations of Noah," Noah walked with the "gods" (Ale-im). And the gods discuss the matter with Noah; there is no hint, as in the first part, that Noah also might be drowned but found favour. The gods say "the end of all flesh is before us," and then take elaborate pains to prevent the end of all flesh, and at the end of the tale they seem to repent of this futile destruction of life, as wickedness was to increase more than ever, if we are to judge from such writers as Ezekiel, and he repents him and promises never to do it again.

Then it was "the gods" who told Noah to get all the animals and food into the ark and to take two of each, while it was Jové, the Hebrew member of the band of gods, who told him to take the clean beasts and the birds by sevens.

The more ignorant a people is the more savage is their god, and we find Jové, the most terribly savage god in history, as I show in my *The Gods of the Hebrew Bible*; and we

always find such gods dwell in dark secret places (Holy of Holies), and are connected with all sorts of ridiculous secret signs, passwords, and numbers. Any attempt to examine their "arks" by touching or looking at them is punished with a cruel death. So we find Jové in this flood narrative not only using the archaic holy seven as an esoteric sign to other priests that this is a holy narrative, but also the later holy number forty explained in my book of this series, "The Passover and the Crucifixion." The writer having got his sacred numbers in, forgets he had applied one, the number seven to the beasts to be saved, and makes the gods say two by two again. The scribe does not say where the waters returned to when they "returned off the face of the earth." Ten months had passed, but the next verse returns to the forty days statement made earlier in the tale. Noah seems to have stayed two additional periods of seven days each in the ark, but in the other tale interwoven with it the time is 1 year, 1 month, and 27 days, as it says Noah was 600 years old when the flood of water was upon the earth, and that in the 601st year of Noah's life, presumably Noah looked

out for the first time in this account, and he finally got out in 1 year, 1 month, and 27 days from the time he went in; in the other case, 40 days. We will deal with these numbers later.

In Genesis ninth the phrase occurs which occurs elsewhere, but it is used only when Jové or "the gods" create life, "Be ye fruitful and multiply," the most important and oft-repeated commandment in the Bible; so this Ark incident was ecclesiastically considered to be an account of creation. And so it was. The universal symbolical account of creation is founded on what man sees going on around him all his life, and even in his own case, as Job so baldly states, "Naked came I out of my mother's womb," as all life came out of Uma, the universal mother, Ruach, the brooding mother of all, the Fount of life, the dolphin, or the Ark. The last was always the most sacred religious symbol. But in most cases the writers of sacred records, which deal symbolically with creation, use double-sexed symbols, as I have fully shown in my larger book, *Christianity*. The Hindus, the Babylonians, the Egyptians, the three ancient civilisations, and the Greeks and Romans, the later law-givers of the world, employed

double-sexed symbolism for creation, even when as with the Hebrews they used the masculine pillar or peak as a symbol of their god. It thus fell that all sharp peaks were also held to be sacred, as they represented the creative organ of the god, as witness "Adam's" peak in Ceylon, Adam being known as the "Red one" who tills the "garden," and Mary and all Queens of Heaven are likened to "gardens."

But there is one peak which is specially named as the creative organ of Al or El, and that is Ararat. In these ancient languages R and L are the same letter as in hieroglyphics, and in reality, except in very fastidious pronunciation, they are the same palatal sounds, children and people of deficient articulation or unaccustomed to our hard R, pronounce R and L similarly, like the Chinese. So Ararat was really Alalat—ala being Allah of the Mohammedans, or El (used 217 times in the Old Testament as god), or Al, and lat is a widespread word meaning a pole or pillar, the original of our lath, a word which has had a long life, as all phallic words have, and, like pole and pillar, three words which still exist in their unaltered form all over Europe and Asia. Therefore, Alalat was the creative

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pillar of Ali or Eli. Now we see the priest's symbolic treatment of creation. The feminine "ark or womb rested on the Lat of Allah and brought forth life." There still exists a similar tale about Adam's peak in Ceylon, and we saw on page 33 that Hercules caused new creation by a "lath," as Harlequin in stageland. That we have in the Flood story the skeleton of an old Creation story is clear from its similarity to those tales of creation which have kept closely to the story. Genesis 6th opens with mysterious statements, just as does Genesis first—statements which have been a puzzle to all theologians, unless when traced to their original sources, as is done here. Even the other Creation in Genesis 2nd, creating "every plant before it was in the earth," "every herb before it grew," which looks to us as a kind of riddle, had no doubt at one time a symbolic meaning. Then Genesis sixth goes on, as does Genesis first, with a catalogue account of the size of the ark and the animals in it, giving also two accounts which differ, as do the accounts of the time the flood lasted. As the god-names change about during the narrative, as they do from Genesis 1st to Genesis 4th, it is plain that the story existed in two forms; and this shows that it was an important feature

in some ancient mythology ; and, as all mythologies are constructed for a Creation story, this had no doubt the form I have indicated above, as it exists in Ceylon to this day. But, unlike Genesis first and second, the priestly writer tried to combine the two stories into one, and yet to include all there was in each, hence the contradictory chaos of the tale.

That the whole story is a symbolised account is clear from the constant use of the holy number 7, which is really astronomical, as we know from Josephus' description of the sevenfold candlestick, representing the sun and moon and five then known planets ; and the equally holy number 40, the hours the sun lay still or dead in the winter solstice. The holiness of the tale is emphasised by a sevenfold repetition of the number seven, like the reference to Melchisedec in Hebrews.

There are apparently two different dates given of the beginning of the Flood, the first when Noah, after having done according to all that the Jove had commanded him. "And " Noah was six hundred years old when the " flood of waters was upon the earth." That seems definite enough. But it says, " Noah " went in, and his sons and his wife " (observe sons before wife), " and his sons' wives," and

then it tells all over again how the beasts went in, and then says, "after seven days the waters "of the flood were upon the earth," and then comes the second date, "in the six hundredth "year of Noah's life, in the second month, the "17th day of the month, the fountains of the "deep were broken up and the windows of "heaven were opened." Then "the rain "was upon the earth 40 days and 40 nights." Then the scribe begins all over again about Noah, his family, and the beasts entering the Ark. This, the third time, Jové shut them in. Then another 40 days' flood. This time all flesh dies. The tale goes blundering on with 150 days, two periods, two of seven days, then two dates in Noah's life, showing an inextricable muddle and an extensive editing by men having different ideas of what the flood meant and how it should be symbolically presented. There are actually seventeen dates or periods given, where only two were required. But of these, nine are the holy numbers seven and forty, which are put in as priestly signs; but there are still eight which seem to mean something, but these are all contradictory. There are two periods of 150 days each, which have no counterpart in any sacred numbers I can find in Holy Writ, but may still have been

placed there with symbolic significance. But there are two very clear dates, which are not contradicted by the others, and these have a clear significance of this being a creation story. It says in Genesis 7, verse 11:—"In the six
 " hundredth year of Noah's life, in the second
 " month, the seventeenth day of the month,
 " the same day were all the fountains of the
 " deep broken up and the windows of heaven
 " were opened." This is a clear final statement that the great flood had really begun. Then in Genesis 8, 13:—"And it came to
 " pass in the six hundred and first year, in the
 " first month, the first day of the month, the
 " waters were dried up from off the earth, and
 " Noah removed the covering of the Ark and
 " looked, and behold the face of the ground
 " was dry." The Hebrews, as I have said, and will show again and again, took their creation stories direct from Nature. Now, in the creation of life in man and many animals the gestation period is 284 days, and the above definite dates give that period between Jové's closing in the Ark with his own hand and Noah removing the cover when the "watery period" was over. As for the other numbers and dates, 7 and 40 are mentioned by Jove as his intentions before there was any flood, so

they are simply the two holy numbers used hundreds of times throughout the Hebrew writings. The whole period from Noah's six hundredth year till the second month and the seventeenth day of the month in his six hundred and first year is a whole year and two parts of a year, and is the symbolic equivalent of 40 days, part of a month, a whole month, and part of a month, or 40 hours, part of a day, a whole day, and part of a day, the "3 days and 3 nights" of Jonah and Jesus, from Friday night till Sunday morning, as I show in my books on the *Passover and the Crucifixion* and on *Christianity*.

As the 7, 40, and 150 are priestly sacred numbers, we may group them altogether, and they amount to a little over a year, and so agree with the longest period for which dates are given.

As to Noah being 600 years old, as stated in Genesis 7, 6, that is the supreme astronomic sacred number when all the heavenly bodies resumed their original places—the Sothic cycle—and ecclesiastically it was held in all countries to be a new beginning and required a new prophet or Son of God to bring man a new revelation.

But the evidence of the symbolical nature of

the tale lies in the use of Holy numbers, and especially that the Ark rested on Ararat on the *seventh month*, that resting was a holy act, "the gods rested on the seventh day, and sanctified it," but the tops of the mountains—a phrase which includes Ararat—were not seen till the first day of the tenth month, *i.e.*, nine months, the period of woman's "creation" twice stated, so Ararat was no earthly mountain. Then the ark brings forth life, and now comes the commandment always made at creation, but considered of such importance here that it is repeated three times, and emphasised by duplicating it twice in altered form.

Chapter viii., 17—"That they may breed abundantly in the earth and be fruitful and multiply upon the earth." Chapter ix., 1, says—"Be fruitful and multiply and replenish the earth," as in Genesis i., 28. Then again in chapter ix., 7—"Be ye fruitful and multiply, bring forth abundantly in the earth and multiply therein."

So it is evident that the Flood story of Babylon was combined by the Hebrew writers with an old creation story from which Ararat got its name, and that from the Ark resting on Ararat came all life—not preserved in a

ship, but new life, having to be told to be fruitful and multiply, which is always the gods' first command to *newly-created* man. To make clear the symbolical nature of the Flood tale we must look at the history of the two holy numbers used in the myth.

The Babylonians were the earliest and greatest astronomers in the Near East. They were real astronomers, scientifically observing, just as our astronomers do to-day with more refined instruments and methods. They recorded and foretold eclipses, and had mapped out the heavens and named the stars, and grouped them into constellations. They knew of the slow movement of the sun among the stars in relation to our Equinox, which we call precession, and so great was their interest in and veneration for the phenomena of the heavens that the whole Babylonian religion was founded on astronomical science. Our very word "star" is derived from Istar, Venus, *the* star par excellence, and the title of our chief religious period, the culmination of Christian belief, Easter, has descended to us from the joyous celebration of the mother of love, the Babylonian goddess Istar. No one can help being struck with the constancy with which the miraculous star, celebrated in

poetry and mythical romance, "where the evening star so holy shines," is interwoven into every story of the birth of a saviour or even a hero. In my larger book I detail the accounts of over twenty saviours, the birth of everyone of whom was celebrated by the appearance of "his star" as in the gospel. The great Babylonian Temples, which were also observatories, had seven stories representing sun, moon, and the then known five planets, Mercury, Venus, Mars, Jupiter, and Saturn. Therefore, Creation is in seven days, for seven thus represented the heavens and the earth. The sevenfold candlestick is minutely described both in Exodus in the Bible and in Josephus. Josephus tells us that the sevenfold stand with its seven lamps was symbolical of the Seven Heavenly bodies, and we know that that was common to all Eastern nations, as it is to Chinese worship to-day. But Holy Writ never gives one any explanation of the meaning of anything in the religion of the Hebrews. There must have been a terrible amount of editing, because the descriptions are so minute and so often repeated in exactly the same words (very rare in the Bible, except in symbolical writing) that there must have been a meaning in them of

great import to the Hebrews. But every trace of explanation of these symbolical descriptions has been ruthlessly cut out. A prominent example is the Tabernacle, which every scholar now knows was an utterly impossible structure and simply the picture in a priest's brain. But why did he sit down and write an elaborate account of minute particulars of construction and furnishing? We know they were all symbolical, and there is no doubt he also wrote an elaborate account of the practices carried on in the Tabernacle, and so unfolded the tale for which he had prepared such an elaborate setting. But it is all cut out; the absolute silence of the grave follows the elaborate setting up of the scene.

This silence arose from the fact that the two universal cults, Phallism and Sun Worship, were enacted with the stage setting and paraphernalia so prepared, and as the later Hebrews got to a more advanced stage with their Jové leading to a monotheistic belief, all this Nature Worship and Sabeanism had to be cut out. I have dealt with this subject fully in my *Christianity* and in the *Romance of the Hebrew Tabernacle*, and shown what was really enacted in the Tabernacle. The same thing has been done with the Sacred Seven

in the case of the candlestick so much in evidence throughout the Hebrew writings. It also was modelled on Nature Worship and Phallism. The female symbol has always been held to be a symbol of good luck. For instance, to-day all young people on seeing the new moon wish a lucky wish, but the moon must be new and must be seen in the open air—not through glass. Now, this is a very old phallic belief. Diana, the moon (or any other moon goddess) is very chaste—her cold beams indicate that—and the ancients always clothed her in beautiful drapery. But the more chaste the female the greater the good fortune to see her nude, and Diana could naturally be seen nude only when newly born, like a human baby. Hence the new moon must not be seen through glass; she is not nude then, but veiled. The story of Susanna and the elders is the same thing, and Susanna was especially god-fearing and chaste. So widespread was and is this belief that some old Irish churches had nude females exposing themselves on the arch of the church door—a glance at which would keep off the evil eye or bring luck. They were removed only as late as 1790. But instead of exposing nudity, it was sufficient if the woman or goddess held a

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bowl in her hand, as that represented the womb. But it was further identified by having an almond-shaped opening, as the Almond is the symbol in the East for femininity or Luz, the muliebre pudendum.

Now, we can return to the seven candlestick. We are told in several minutely particularised passages that it was decorated with almond-shaped bowls and "knops" and flowers. Now, "knops" are buds, especially Lotus buds, symbols all over the world of the male organ; so we see the double-sexed symbol on the candlestick, and, as is invariably the case in this symbolism, flowers or "fruit" resulting from their combination. So the seven candlestick represented creation of Heaven and Earth and all life, and, of course, such sacred numbers must come into a creation story.

The number 40 was, as I have stated, the number of hours the sun lay in the grave over the solstitial day, our 21st December. The sun was supposed to die on 20th December at 4 p.m., when it set in Palestine, and to lie in the grave over the "standing still" day, the 21st, and to rise at 8 o'clock on the morning of the 22nd—40 hours—so this number was specially holy; and in the Flood story, when

the Babylonian legend was coupled up with a creation story, these numbers had to be introduced. We see that as the stories of creation retire further from their sources they become more and more confused and dim; and it is doubtful if those who incorporated them knew as much of the meaning of the symbolism as we do, as we have the advantage of having studied these symbolisms in all countries and throughout the changes of thousands of years.

CHAPTER VII

SEVENTH STORY—JOB'S MASCULINE CREATION

Job is perhaps the oldest book of the Hebrew scriptures; in fact, it probably belongs to Arabia, and was indigenous with the people when the Hebrews migrated into Palestine. Now, in Job we have a fragment of a Creation myth which has a very strong Arabian flavour. The Arab religion has always been intensely masculine, as was the Hebrew, descended from it, and gave rise to the Mohammedan cult with an intensely masculine God with no Queen of Heaven, not even an earthly Virgin Mary as companion; and Job is an intensely masculine book with only one tale of woman, who appears as Job's wife and gives him sinister advice in chapter ii., 9—"Curse God and die," and personifies, therefore, the principle of evil as does Eve in Paradise. To Jews and Christians alike, woman is the "door of hell." But this intensely masculine book consists of a skeleton of the Sun God myth

on which is hung a philosophical poem, and the whole is a glorious mosaic of all the imagery and wisdom of the East.

The picture of Job and his friends sitting down discussing the "eternal verities"—the ever-present flux of good and evil, the overpowering majesty of "Tao," as the Chinese call it,—the "way of the universe,"—"the music of the spheres," "the mills of the gods," and the beautiful familiarity of Job and the Almighty, "Ancient of Days," personally discussing creative power, and Al Shaddi's enthusiastic description of the horse of which he says—carried away in childish delight—"he saith among the trumpets, Ha ! " Ha ! and he smelleth the battle afar off and "the thunders of the Captains and the shouting." Verily, a god of battles.

Then the sons of god in their annual visit to their father, accompanied by the "Adversary," no doubt the black sheep of the family, a skalliwig son not at all welcome, whom the Almighty greets with the ungracious question, "Whence comest thou?" "What do you want here?"

Then the Ancient one in an incautious moment boasts of his servant Job, and the adversary thinks he can take down Al Shadai's

pride by corrupting Job. Then the immoral compact (the devil in Faust calls it a bet) about poor Job. Satan's cold cynicism "Skin for skin, yea all that a man hath will he give for his life," summing up humanity like a Macchiavelli or a Bülow and the Ancient's interest in the experiment, "Behold he is in thine hand, but spare his life." There is a genial friendliness there, like some saga of the north. Then what a wealth of poetic human philosophy about birth, life, and death, "Naked came I out of my mother's womb, and naked shall I return thither" (the dead return to their great mother, Terra) till at the end exhausted he sighs, "Let me alone that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death."

His poetic wandering amidst the humanised constellations "Canst thou loose the bands of Orion," "Canst thou find the sweet influences of the Pleiades," sweet influences because the Pleiades is the home of Venus, such a wealth of talk, such as we all delight in. Then the marvellous glimpse of Newton's balanced system of forces, "He stretcheth out the north over the empty place *and hangeth the earth upon nothing.*" "Then Iové

answered Iob out of the whirlwind " is the essence of the Arabic conception of Allah, and the whole poem is that of an astronomic Arab people with the words, " God is great " graven on their hearts.

But at the end of the philosophical poem Iové narrates to Iob in the form of challenging questions the whole history of creation in chapter 38.

" When I laid the foundations of the earth,
 " who hath laid the measures thereof or
 " stretched a line upon it "—" foundations
 " fastened " — " laid the corner stone
 " thereof " [creation] " when the morning
 " stars sang together " [a joyful creation, like
 Ruach's]. " Where is the way light dwelleth,
 " and as for darkness where is the place
 " thereof," " commanded the morning and
 " caused the dayspring to know his place,"
 " Light and darkness," " By what way the
 " light is parted " [divided the light from the
 darkness in Genesis], " Who shut up the sea
 " with doors," " and brake it up for my de-
 " creed place," " made the cloud garment
 " thereof and the thick darkness," " and set
 " bars or doors " [to the waters], " hitherto
 " shalt thou come and no further," " here
 " shall thy proud waves be stayed," " who

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“hath divided the place of the overflowing
 “of the waters” [all this is about dividing
 the waters from the waters, 1st Genesis],
 “Springs of the sea,” “Breadth of the
 “earth,” “Light and darkness,” “Out of
 “whose womb [Ruach] came the ice and the
 “hoary frost of heaven.” Then stars and the
 heavens are mentioned Pleiades, Orion,
 Mazaroth, and “Arcturus and his sons.”
 “Ordinances of heaven,” “dominion in
 earth,” lightnings, clouds, “when the dust is
 “turned into mire” [caused a mist to water
 the ground] “and the clods cleave fast
 “together” [the earth drying], “let the
 “waters be gathered together and the *dry* land
 “appear” [also in the flood it is twice said,
 “the face of the ground was dry,” “was the
 “earth dried”].

Then Iové goes on to enumerate the animals, so this was a full creation—lions, raven, wild goats, hinds, wild ass, unicorn or rhinoceros, peacocks, ostrich, home hawk, eagle, and, lastly, having described all creation he explains how that was brought about by the “chief of the ways of God,” namely, a purely masculine creation, because with both the Roman and the Hebrew Jovés the feminine was earthly, and hence, like the Virgin Mary,

only the instrument for the god's purpose and not one of the immortals. This requires a little elucidation.

In those nations like the Arab tribes, of which the Hebrews were one, who held to an intensely masculine cult for the idea of their god, they required only a pillar, post, or other upright thing for their most sacred symbol (see Figs. 5, 6, and 7). It is quite impossible, however, to trace, with the knowledge at one's disposal, the reasons for such things, as a High Priest, or a "Son of God," King, or his foreign wives, like Solomon's, might introduce a new symbol and make it holy and important.

For instance, the most intensely masculine cult, that of the Mohammedans, has the most intensely feminine symbol for their faith, the Crescent, Diana, the ark in the sky, the universal womb, while the Christians, who introduced the Virgin idea into the Godhead—for the Holy Ghost is the mother of the gods—have the Cross as a symbol, a purely male phallic symbol. Again, the Mohammedans have a heaven full of beautiful women, Houris, but they are not independent in heaven, simply to add to men's enjoyment there; while the Christian angels are sexless,

the very opposite of the philosophy of their god idea.

The symbolical account of creation in Job can only be understood when we glance at the religious customs of other nations nearly allied to Arabia and Palestine.

All nations have joyous festivals in Spring (May day in England), when all Nature prepares to carry out the "Be fruitful and multiply" edict, and in old countries these festivals were extremely licentious, and continue so in some countries down to this day, as I have detailed in my larger work. The organs of reproduction were worshipped, and are still so worshipped in India—especially the Pala or Pole of fertility, as is our Maypole, of which, however, we have lost or forgotten the meaning. Let us take an ancient example of about the time the book of Job was written.

At the feast of Ptah-Sokaris-Osiris in Egypt, held in honour of this god at Memphis at the Temple of Medinah Habu, Ermann tells us in his "Life in Ancient Egypt" there was a most important and joyous feast occupying many days, but greatest on the 2nd of Choiakh, and having for its culminating point the erection of the Tet, or Dad, or Father, the conventionalised symbol in Egypt of the Phallus.

Before erection, attendants dressed the god and re-rouged him. The Pharaoh (Court) then proceeded in solemn procession with his suite to the appointed place, where, lying on the ground, was the "noble pillar," the "erection" of which forms the object of the festival. Gold cords were placed round it, and the Monarch with the help of the Royal relatives and of a High Priest drew it up into an erect position. The Queen, "who," says the hieroglyphic account, "fills the Palace with love," looks on at the sacred proceedings, and her sixteen daughters made music with the systrum (female sexual symbol). Thus was the breeding or creation period inaugurated in Egypt. Then we remember David dancing with only the short Ephod on his shoulders, and Micah, his aristocratic wife's, disgust at him exposing himself naked before her hand maidens. That was before the ark—a feminine symbol—and he personally displayed the masculine to form the bisexual symbol.

In Fig. 16 we have Usertesen, Pharaoh of Egypt, dancing, like David, before Min, whose ithyphallic condition has been decently veiled by the British authorities by the announcement tablet. He holds in his hands the oar and the rudder, male and female symbols, the oar in

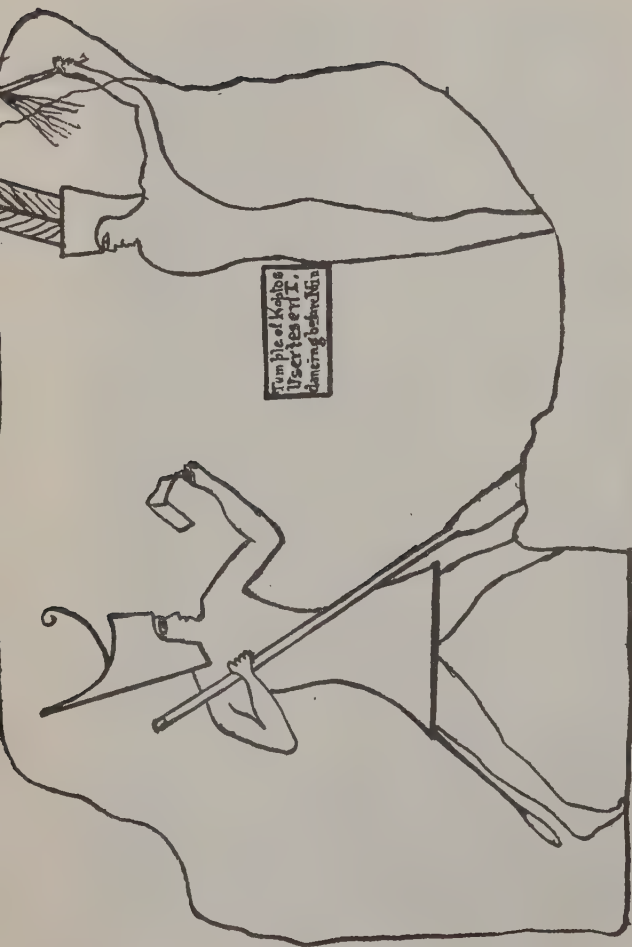


Fig. 16.

the right (right or masculine cult), and the rudder in the left (left hand or feminine cult), to indicate his creative power or God-ship. Min holds aloft the scourge, as did many phallic gods, to show that creation (new births) necessitates death, or the world would be overcrowded (see *Christianity*, p. 340). This truth seems to have been evolved in India, where rude savage figures in coitu, yet crushing out life with their feet, illustrate the idea of creation and destruction linked.

So we see in Egypt an enormous number of statues of Min and Osiris exposing themselves. This was the same idea as the Royal erection of the Dad or Father in Egypt. Now, Job gives this form of creation as the culminating point of his philosophic poem when he describes the Behemoth or Bamoth, which is probably a substitute for Bosheth, "the shameful thing," which is mentioned in the Bible so often as having been erected "at every street corner," "every high hill," "under every green tree," "at the head of every way," as is the Lingam in India to-day.

Bamoth is generally translated "high place" quite erroneously. We see its true meaning in 2nd Kings xxiii., 15, where Josiah "burned the high place and stamped it to small."

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powder," so the Bamoth was no hill, but a wooden, clay, or stone phallus or "erect thing" for worship, as was the case in all countries, and still is in India and Africa. Another word is used several times in Ezekiel xvi., 24, 31, and 37, which also means "erect thing," while a marginal note tells us that the word translated "eminent place," which tells us nothing, really means "brothel-house," which corroborates much which we know. Bamah comes from Bom, meaning "erect or high," and used by the Chaldeans to indicate a pulpit or Oracle pillar. Now pulpit is composed of two words, "pul," the phallus, and "pit" is used in Isaiah iii., 17, for the female "secret parts," and is a double-sexed structure, so we see the phallic nature of such passages.

Iové tells Job that the Behemoth is "chief of the ways of God." The "chief of the ways" of all Gods is "creative power," and so Job's Behemoth was identical in symbolic meaning with the Dad of Egypt; in fact, Job uses the word El for god, and Jacob declares that the stone phallus he erected was El, the God of Israel. But Job introduces the idea of birth in his simile, "Surely the mountains *bring forth* food for him," and, again, "where all the beasts of the

field *play*." But *play* is not the English meaning of the original. The reader will find it in the story of Isaac and Abimelech, when Abimelech caught Isaac "sporting" or "playing" with Rebekah, which "playing" proved to Abimelech that Rebekah was Isaac's wife, not his sister, or, in Exodus 22, with the Israelites "leaping and playing" before the golden calf, "for Aaron had made them naked unto their shame," or David leaping and dancing before the Ark, as I have fully discussed in my larger volume. Then the Almighty goes on to describe the ceremony so well known to the Egyptians, and sings, Job 40, 16-17—"So now his strength is in his loins "and his force in the sinews of his belly. He "moveth his tail like a cedar, the sinews of "his stones are wrapped together." Only it is much stronger in the original, and the word translated tail does not mean tail, but phallus, which is everywhere likened to a cedar, and in Psalm xiv., 8-9, fruitful trees and all cedars are commanded to praise the Lord. Fruitful trees and cedars are everywhere the symbols of the phallus.

So intensely phallic is this whole passage in the original that all translators shirk a literal translation, so if one reads the Bible in trans-

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lations into various languages he will find a different treatment in each—everyone trying to avoid the naked words and actions by a euphemism.

The word “moveth” is another euphuism, and any Bible with marginal references will show that it really means “setteth up” or “erecteth,” just as in the case of the Dad of Egypt, as is admitted in a margined note.

This is Job’s realistic account of a purely masculine act of creation, such as the Hebrews constantly repeated by erecting a pillar and anointing it with oil (fertility). Such beliefs and such ceremonies are the very essence of the religious faiths and ceremonies held by millions of our fellow-subjects to-day in the East.

To make this quite clear, Iové in Job xli., 19-21, repeats, amplifies, and varies his phallic statements as to his reproductive power by representing himself in another form, as the Leviathan, and after extolling his might in chapter 41, he takes care there shall be no mistake as to who he is, as he repeats David’s description, and we know that David was truly a man after Iové’s own heart. Here are the two descriptions :—

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2nd Samuel xxii., 9-13.

David describes Iové.

There went up a smoke
out of his nostrils, and
fire out of his mouth de-
voured; coals were kind-
led by it. Through the
brightness before him
were coals kindled.

Job xli., 18-21.

Iové describes himself as
the Leviathan.

Out of his nostrils a
light doth shine
out of his mouth go burn-
ing lamps and sparks of
fire leap out. Out of his
nostrils goeth smoke.
His breath kindleth coals,
and a flame goeth out of
his mouth.

This was evidently a favourite description of Iové, as it is repeated four times, more feebly in Psalm xviii., 8, and Habakuk iii., 5. Then just as with Behemoth he describes the phallic creative power of the Leviathan or Dragon, a god of many nations, but in "Job" identical with Iové, and the text goes on to say, verse 23, "The soft flesh of his secret parts cleaves together like a firm pillar, they spring up (mount or rise) into a pole or staff. His middle part straightens out like a stone (the rock that begat thee) and causes the under part (a female noun) to bring forth. The rising thing will come like ram, and by it wombs are induced to fall" (sin). The word for wombs is also used for certain ornaments on door and windows, such as were

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common in Ireland up till 1790, of a naked woman sculptured on the keystone of the arch of church doors, exposing herself to keep off the evil eye (see my *Christianity*, pp. 96, 97), still practised all over the world, but generally with a horseshoe or the Omega instead of woman. Iové says that Job's friends did not represent him properly, yet Job's friends make very good and apropos replies with no phallism, while Iové's description is very gross. Evidently the archaic Iové could not stomach any refined scholarly language in describing the phallic creation.

Job's animal conception of the god was not original to the Hebrews, but had filtered through from the myths of greater nations. I give in Fig. 17 the original of his Behemoth from a drawing in my possession by the late Mr. Simpson, an artist who sketched much of the Hindoo symbolical sculpture. The Behemoth was modelled on the Hindoo god Baraoji, the Boar Avatar or third incarnation of Vishnu, in the act of bringing life to the earth, as in Genesis vi., 4, when the "daughters of men" bore demigods to the "sons of god." The upper part of the woman is broken off.

The Leviathan or Dragon form of Iové was



Fig. 17.

borrowed from Tartary, and is China's King-god symbol to-day. It was that of King Arthur Pendragon in ancient Britain, and was retained in royal banners up till the fifteenth century. The Bible of 1697 has a dragon in the Royal arms. It demonstrates the rude condition of the thought of Palestine when we see that the writer depicts Job as quite untouched by all philosophic arguments of his friends, but at once submits and humbles himself before the very phallic Al Shadai (by whom we remember Joseph was promised the "blessings of the paps and of the womb" (Genesis xlix., 25), when that god states the phallic account of creation so crassly.

Readers will now appreciate the absolutely impossible difficulties which faced the committee who were supposed to produce a

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revised version of our Bible. They simply found that they dared not tell the truth, as it would sap the foundations of a church built upon old Hebrew savagery and phallic tales.

So the mountain brought forth a very tame mouse indeed. I am of opinion that could the private discussions of the committee have been published verbatim, there would have been no need of books like mine, but it is time someone told the truth,—quite well known to all learned Churchmen (see the *Encyclopædia Biblica*), but carefully hidden from the people.

We began our review of the Creation myths with the very oldest conception—that of the Ark, a purely feminine conception, and we have ended with a purely masculine view of that operation, which has unhappily been adopted by the severely masculine Christian dogma. But although the ideas change, no church can get rid of ancient symbolism, so we see that the Church still symbolises the mother of God or the “Great Mother.” The Bishop weds the church as his bride with his ring, calling the church my wife, “*Mea Sposa*.” The church is always feminine with its nave or *navis* (ship still in Germany), and with her husband or bell tower generally, as we see in Italy, built apart from the church, and finally

her very name, Church, Kirk, is our word circle or ring; and we remember that Yima brought forth all life with a ring and a dagger, a circle and a pala, the church and her pillar the spire. We are surrounded in our church architecture, vestments, and litany with the ghosts of an army of long dead myths, of which I have tried in other volumes to give general readers a glimpse, but as the subject is really the history of human thought, a hundred volumes could not exhaust it.

The placing of the seven stories of creation in their order in point of time, as far as scholars can do so, illustrates the ebb and flow of human thought, and shows that man has made very little advance in philosophical speculation since his first attempt at a supernatural explanation of creation. The two earliest are at the opposite poles of human thought—one feminine and the other masculine. Probably the following is their chronological order:—Genesis 1, 2, probably gives the oldest account with Ruach, the Ark of life as its basis; then follows Job with his masculine account of the “chief of the ways of God.” The third is very probably the Babylonian account with Marduk as hero in the Babylonian and Jové as hero in the Hebraic account. Then comes

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the Ark account at the end of the pouring out of the waters, which is common to nearly all creations, but here the ark finds a husband, so this creation is double sexed. We have, then, the original beginning of the native Hebrew Bible or Toldoth before the Babylonian priests interlarded it with dragons and twins (Cain and Abel). Creation here is told in a few words in Genesis 5th. Then we have the delightful Eden account under Jové of the Eli gods, and the seventh or latest is the formal list, palpably written by a scribe for ecclesiastical purposes, and with no scrap of poetic feeling in 1st Genesis, and introducing us to the rule of the Elohim or Ale-im, a circle of oak tree gods, as supreme rulers of the Universe. Yet this little highland clan, by their very ignorance and isolation, have preserved for us picturesque fragments of some of the finest of the Eastern stories of the creation of life and of the birth of suns and worlds—stories burnt into their memories while enslaved in far lands, still yearning with loving memories for the rude home of their fathers.

They clung with the tenacity of the Swiss or the Scotch to their wind-swept mountain fortress city, where they could feel the sweet

influences of the Pleiades in spring, where Arcturus and his sons needed no guide, where the pure silvery huntress with her bow and the morning stars sang together for joy in the clear mountain air, which seemed to bring them so near to their God.

And here some priest conceived for them the only great miracle play, which has come down to us from antiquity, enacting the symbolical dream of the travail of the "Great Mother," in their humble tabernacle.

But, like all mountain people, their hearts ever turned towards the great questions of life and death—"Where wast thou when I laid the foundations of the earth?" "Have the gates of death been opened unto thee?"—the ever-present struggle between good and evil, and the wonderment raised in all shepherd races by the glories of the night sky with its heroes and celestial patriarchs; their poetical genius culminating in that wonder and delight of all peoples, that glorious poem of Arabic wisdom and virile philosophy, where the "Ancient of Days answered Job out of the whirlwind."

FINIS

PART I

THE PASSOVER

The joyous quickening of life's energies by the return of the sun in Spring has been celebrated in all climes north of the equator by love festivals, Carnivals, Bacchanalia, Floralia, or Liberalia—names indicating their true nature — flesh-eating, wine-drinking, flower-decorated feasts, where complete liberty was enjoyed, and all bonds were loosed. Even in these cold Northern countries the race has responded to that annual awakening, when the return of the “unconquered” sun renews within mankind that glowing wonder of creation, and joy of reproduction, which stirs all animated nature; and at one time our May was really the Merry month, or the Mary month, month of Maya or Mary or Venus, with its merry dance of maidens round the male pala or pole. Under the “sweet in-

fluence of the Pleiades " (home of Venus), the more emotional races nearer to the equator have responded to the visible joy of the " great mother " when she awakens in Spring by rejoicing with her in unrestrained indulgence of nature's great process; and so the " Bridegroom " idea, taught by the marriage of the Sun and Earth, reigned supreme at these great feasts. In Southern climes where clothing was unknown, and therefore conventional morality and that which clothing brings, sexual shame, scarcely existed, the returning sun, stirring with his generous beams the palpitating fibre of the human frame, awakened glowing dreams of passion which could brook no restraint, and scorned all danger, as " perfect love casteth out fear."

As Nature's fundamental activity is reproduction, there exists in the innermost fibre of every human being the insistent urgency towards the fulfilment of Nature's great behest, but as man is gregarious, there came to be created very early in his history some formal regulation of the wayward tendencies which are the very essence of Nature's law, and marriage laws were evolved. It was towards a revolt against this restraint that man broke out into his great " love feasts," or Hags.

But even these came to have some recognised governance or regulation, as was inevitable in a race of reasoning animals of gregarious tendencies, so these annual outbreaks became recognised and legalised as annual feasts, and latterly the priests wrote their sacred books making the tribal god actually command such feasts to be held. Such, we shall see, was the Feast of Tabernacles or succoth benoth—"benoth" in Hebrew being capable of being pronounced "Venus" before pointing was introduced by the Masoretes. These Succoth Benoth were tents of Venus, and this feast was several times commanded by Jehovah or IhOh, a name which I have shown in my *Gods of the Hebrew Bible* should be spelt Iové, pronounced Yovey.

The Hebrews, whose tribal history and mythology are the bases of the Christian religion, were a small Arabian tribe which had been enslaved by the Egyptians, and employed in some of the great public works which were constantly in progress in Egypt.

The condition of these Hebrews was represented to be pitiable in the extreme, and they finally became so physically degraded, possibly by starvation and over-work, that their people

were the focus from which spread loathesome diseases, as is shown by their own writings.

Early historians tell us that the spread of leprosy and other contagious and sexual diseases had become so alarming in Egypt that the Oracle of the god Amen was consulted, and this Oracle declared that the Hebrew slaves were the direct cause of these diseases, which were spreading all over the country. So the Hebrew slaves were expelled.

The historians who tell us this are all serious men, such as Justin in his *Historium Judæonum*, Manetho in his great *History of Egypt*, Tacitus, the Roman historian, who told us so much about Germany and Britain, Lysimachus and Diodorus Siculus; so the fact seems to have been very widely known to be so widely recorded.

The Hebrew account is exactly the contrary. The scriptural account says they were overworked by hard taskmasters, which was probably true, and asked for time to make a *three days' journey* into the desert to hold a feast, dance or "hag," unto "Iové of the Ale-im," "lest he fall upon us with the pestilence." So pestilence was not unknown to them. The Pharaoh refused, and then came the miraculous plagues of frogs, lice, flies, blood, locusts,

and others, brought about by the waving of a "Rod of God," which Moses had found when he was hiding in "Midian," after murdering an Egyptian. This Rod of God when thrown down turned into a serpent, and we shall find that serpents played an important part in the religion of Israel—in fact, in Christianity too, because the whole tragedy of the New Testament is to find an escape from the consequences of the Fall of Man brought about by a serpent in Eden, so we see that the real fundamental basis of Christianity is the serpent. Colonel Forbes Leslie tells us that "the serpent seldom, if ever, fails to appear as an object connected with religion." Wherever we have religion there is serpent symbolism.

When we examine the statements of the Bible we find that they cannot bear the test of analysis, as Bishop Colenso so fully proved. A famous case is in the number of Hebrews who came out of Egypt. They had 603,550 warriors, which meant a population of at least three millions, or, as modern conscription of all fighting men raises one soldier in ten of the population, it would require six millions.

The Bible says in one account 70 Hebrews entered Egypt, and in another 66, and in the course of nature they might have produced,

according to Colenso, 1377 fighting men, allow for average families; but to produce 600,000 fighting men each woman must have borne 46 male children, without allowing for deaths. In another way, there were said to be 22,273 first born, so every mother must have had 42 sons, and if she had as many daughters she had 84 children. So no wonder the writer of the history makes Pharaoh say :—" Behold the people of the land are now many," and " are more and mightier than we;" or, as the writer says in Exodus i., 7 :—" The children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty, and the land was filled with them," in spite of their terrible over-work and decimation by disease, and that all their male children were drowned to extirpate the race (Exodus i., 22). So they create a birth rate of 168 children to each woman, if we allow for all natural losses. We find this sort of exaggeration (so fully exposed by Bishop Colenso and others) common all through the Old Testament, and coupled with it a great boasting of what they did to their enemies, killing half a million in one day (2nd Kings xiii., 7), and telling (in 2nd Kings viii., 12) how they ripped up helpless women big with child, and dashed innocent little

children against the rocks. "Suffer little children to come unto Me."

In the case of Egypt they boast of all sorts of ridiculous miracles to annoy the Egyptians with the "Rod of God," and at last overwhelming the whole Egyptian army in the Red Sea. But their own sacred writings seem not to have been sufficiently expurgated when they embellished them with all this boasting, as they have left a different account in Exodus xii., 39. "They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry," and similarly in two other passages, at Exodus vi., 1, and xi., 1. Iové told Moses *before* the plagues that Pharaoh will thrust them out "with a strong hand shall he drive them out of his land" (Exodus vi., 1). Isaiah xxvii., 13 writes of the Hebrews as "outcasts in the land of Egypt."

In their boasting book, Exodus, they do not admit that disease was the cause of their expulsion, but elsewhere their prophets tell them what diseases they had in Egypt; for instance, Moses threatens that Iové "will smite thee with the Botch of Egypt, and with emerods, and with scab, and with itch, whereof

thou canst not be healed" (Deuteronomy xxviii., 27); and again at verse 60—"He will bring upon thee all the diseases of Egypt of which thou wast afraid;" or at Deuteronomy vii., 15—"The evil diseases of Egypt which thou knowest;" or Amos iv., 10—"I have sent among you the pestilence (see pp. 55-59) after the manner of Egypt." Here, then, we have an account in fragments, overlooked by the boastful editors (who wrote of the wonderful powers of the Rod of God), telling a story identical with that of the secular historians.

I have dealt with these matters and the nature of the diseases, especially "emerods," in my book on *Christianity* and also in the *Queen of Heaven and Her Debasement*, and I only go over this ground here to give the reader some idea of the character of the nation we have to deal with, and to show the history of these Hebrews, beginning in a desert somewhere south of Palestine, and making their way northward. It has been decided amongst scholars that they were an Arabian tribe, as their language, early customs, and myths all tend to prove. The Arabians were a pastoral people, and such people, watching their flocks by night, invariably have an astronomical tendency in their religion, and we find that the

Hebrews have that bias in their earlier writings, such as Job. But they seem to have been a very unfortunate race, and led a hand-to-mouth existence, trying to oust other tribes from their lands. They are promised certain lands by their priests speaking as Iové, tempting lands flowing with milk and honey, and instructed to slay all the inhabitants, man, woman, and child, and sieze the inheritance by murder and theft. They worship or serve a band of gods called "Al " gods, or "Ale-im," Eli-im, or Elohim in the English Bible, under the leadership of Jehovah, or Yah, or really Iové, pronouncing the I as Y, or the whole word as Eeovay; and this god not only inculcates cold-blooded murder of innocent children and the ripping up of women big with child (2nd Kings viii., 12; 2nd Kings xv., 16; Hosea xiii., 16; Amos i., 13), [" and gently lead those that are with young "]; but he also minutely describes how easy a life they may lead by practising theft. " And it shall be when the Lord thy god (Iové of the Ale-im) shall have brought thee into the land which he promised to thy father Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not [after murdering in cold blood, without any cause of quarrel, man, woman,

and child to whom the cities belonged], and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full ” —[“ Thou shalt commit no murder.” “ Thou shalt not steal ”]. This is evidently the text which constitutes the religion of Germany. When they begin this roving life, all the knowledge of the sky and all the solar philosophy of Job is left behind with the parched Arabian lands, and they fall into such a state of savagery as is paralleled in no other contemporaneous people of whom we have records. They are so unobservant that the slow motion month by month of the sun through the Zodiacal constellations does not serve them to record time, so they remain, as do most early savages, dependent upon the quicker and most striking changes of the moon, which must have at first rendered all dating chaotic as to its relation to the seasons; because the lunar year of twelve months travels all round the solar year. They are the only literary nation of whom I have read who had no name for the days of the week, but they were guided into the recognition of the week by the four quarters of the moon’s changes, and they made the end of each

change of seven days a Sabbath; but even that was imposed upon them by the Babylonians, who were very observant astronomers, as Sabbath is Babylonian for Saturn's day, our Saturday—the Jewish Holy day.

When the Hebrews had been long enough away from Egypt, their poets, prophets, or scribes began to take revenge for their harsh treatment there, and their cruel expulsion into the desert, by creating a literature relating their powers through the Rod of God, telling how Pharaoh did not want them to leave, and how they overcame his reluctance by their wonderful Rod of the Ale-im, finally overwhelming his armies, as celebrated in the songs of Moses and Miriam. This rod and two stones were the sacred symbol of their god in the Ark.

The whole trend of the Hebrew Bible is to speak spitefully of and threaten every other nation—whether friendly or unfriendly does not matter—in fact, those nations to whom the Hebrews owed most were treated the most abominably. The Midianites, to whom Moses owed his “Rod of God,” and whose priest, Jethro or Ra-el (who was his father-in-law), instructed Moses in the matter of how to govern the people and organise his religion,

and who treated Moses with the utmost kindness, are made the victims (Numbers xxxi.) of a most iniquitous story of slaughter and enslaving “women-children who have not known man by lying with him” for the most bestial purposes, in the enjoyment of which Iové was supposed to join personally. But this story shows us quite clearly that what was ordered by Iové was really simply ordered by the high priest, because, on the division of the spoil of “virgin children” amongst the brutal Israelites, the writer tells us the destination of these dedicated for the use of Iové, “and Moses gave the tribute which was the Lord’s . . . unto Eleazar the priest.”

Even of the children of Israel’s half “Moses took one portion of fifty, both of *man* and of beast (there were no men, only women-children), and gave them unto the Levites, which kept the charge of the tabernacle of the Lord” (Numbers xxxi., 47). In this way Eleazar and his Levites got 352 “child women who had not known man by lying with him” (Numbers xxxi., 18 and 35). We must not forget that Midian was the land where Moses obtained all the power to work miracles, and where he first saw Iové, who was Jethro’s god, and where he was so kindly treated and mar-

ried and had children. Jethro took charge of his family when he was absent, tended them like his own, and brought them safely to Moses on his desert route. Jethro also it was who instructed Moses how to govern, and told him to get "ordinances" and judges; in fact, Moses owed all to the Midianite Jethro, who created his religious government for him. (See detailed account in Numbers xxxi., 1 ff.) And this is how he requites it. First he captured all the women and their little ones, slaying all the men, boys, and male babies. Then he had all the women examined, and deliberately slew in cold blood all the helpless women prisoners who were putative mothers or were married, or who had "known man by lying with him," and these cold-blooded murders were done by order of Iové, that is by Moses, for surely no one now-a-days thinks that an Almighty God spent his whole time going about planning murders with a savage desert tribe.

This was the return Moses made for all the kindness shown him. He must have butchered his father-in-law and all his male relations, and, as we are told Jethro had seven daughters, he must have butchered his sisters-in-law and nieces in cold blood as helpless captives after

an insulting examination, or condemned them, if they were "child-women," to a life of prostitution as enslaved Kadishoth, venus maidens, or Temple prostitutes.

Of course we need not believe that all this terrible savagery actually took place, but it gives us an idea of the very low status of the Israelites, whose scribes could conceive such barbarities, and think that such actions glorified the tribe, and it gives us a picture of the sort of god which the priests thought worthy of the Hebrew admiration, and commanded them to worship.

In dealing with scriptural literature and the gods to which such literature gives rise, we find in all countries that these gods are really symbolical representations of many qualities which the creator of the god wishes to portray. Not that they do not believe in the actual existence of the god they describe, as early nations not only believe in a god but in multitudes of supernatural gods or godlets, or saints, as we do; but, for instance, he fears thunder, as he has seen men killed during a thunderstorm, and it apparently comes from heaven, the gods' dwelling-place, so he makes his god a god of thunder and lightning, as did the Israelites, the Greeks, the Romans, and

the Teutons. But there are other considerations in the manufacture of the character of a god, and a very important consideration is that a body of men called priests have to gain a livelihood out of the offerings or fines extorted from the people, through fear of the god set up by the priests. So all organised religion is founded on Fear, and that is the priests' greatest driving power. But man has within him a very strong driving power toward a belief in and keen enjoyment of the supernatural, which would drive him to formulate a religion quite independent of any priestly influence.

Grimm states it as "simple folk have a craving for myths," and he stated it too narrowly. We all, from our earliest childhood, have a craving for myths. Mention to a circle of children the talismanic word "ghost-story." At once all their bustle, noise, and heterogeneous activities cease, and they gather round with dilated pupils and insist on having their feelings of terror excited till their hair stiffens and their scalps "creep" by the narration of utterly untrue tales, which may haunt them with fear through their dreams in the night. And no matter how terribly frightened they may have been, they are over-

borne by the temptation to enter again in imagination into that land of horror, and they beg for more ghost stories.

A love of excursions into some imaginary land beyond every-day experience is the intellectual desire most intensely developed in man. The wish to know how this world came about, how it is maintained, and what is its motive power, what occurs to the apparent individuality or Ego of man after death, are quite sufficient to insure the creation of a religion by mankind. This craving is taken advantage of by astute pretenders who trade upon man's desire to unravel the unknown, and who allege that they or their caste have received from the tribal god an answer to all these questions; and as Presbyter is only Priest writ large, so Christianity and all its appurtenances is only paganism with its Oracles writ large. The priest therefore panders to this love of the marvellous or miraculous, which I have called *Mirophily*, and as the priest is too holy to engage in the common pursuits and so gain an honest livelihood, he is dependent on the fears of his adherents for his living. In the case of the Hebrews, we are told that the Levites were to devote themselves entirely to the care of the service of Iové, and that they

had “no part nor portion in Israel;” that is, that their whole living must be gained out of the tithes, or parts of the animals sacrificed to Iové. They therefore constructed a tariff, and claimed amongst other things all the first born of man and beast, as in Exodus xiii., 2—“Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel both of man and beast; it is mine;” in verse 15—“Therefore I sacrifice to the Lord all that openeth the matrix being males, but all the first-born of my children I redeem;” in verse 13—“All the first-born of man among thy children shalt thou redeem.” And the price of the redemption is fixed in Numbers iii., 47, at five shekels of silver. In case the people might pay in debased currency the shekel is well defined as after the “shekel of the sanctuary,” and “the shekel is twenty gerahs;” so the Levites would take no buttons in the collecting bag, and any poor mother coming with insufficient money had no doubt to stand by and see her child’s throat cut as a sacrifice to Iové. Verily, the Levites used a very strong lever to insure the due payment of the people’s contributions to their Fear god. They continued the practise of child sacrifice till Ezekiel’s time (Ezekiel xvi., 21; xx., 26-31;

and xxiii., 39). But if they were to make a livelihood they had good need to put on a strong screw, and for a very good reason.

First of all, the Levites were exempted from war, which constantly thinned the other tribes. They were also exempted from industrial operations, which always take their toll of life. They had choice meat and an easy life, and they kept concubines (Judges xix.) as well as wives, so they would, from all these causes, "increase and multiply" more quickly than the lay tribes, and hence had need of ever more money, or its equivalent.

But there was a greater danger to their means of livelihood than those. The Israelites were only one of about twenty clans inhabiting Palestine—there were 178 "ites" or small family clans all enumerated in the Old Testament—and the whole country could not hold more than 120,000 people. We see how small they must have been, 6000 or 7000 for each clan. We find mentioned specially the following among the larger tribes:—Canaanites, Perizzites, Sodomites, Rephaims, Amorites, Kenites, Kenizzites, Kadmonites, Hittites, Girgashites, Jebusites, Tyrians, Sidonians, Philistines, Gederites, Admahites, Zoboim, Beth, Midian, Shinar, Ellaser, Bashan, etc. As the

Israelites intermarried with these tribes (Judges iii., 3-5-7) and lived in common and worshipped their gods, they ceased to worship Iové, and as the Levites ceased to gather any fees, they fulminated against any defection from the worship of Iové.

The history of these Hebrews as given in their Scriptures is very difficult to understand. The other tribes are supposed to be their enemies, and they are commanded by Iové to "utterly destroy" them, and slay man, woman, and child, and every animal, leaving a desert (Deuteronomy vii., 2, and a dozen similar texts). In some cases, as in the case of the Midianites or Kenites, they actually do so, yet these Midianites shortly afterwards come "as grasshoppers for multitude" and enslave the children of Israel for seven years, so both tales cannot be true. We find, therefore, a sort of visionary people supposed to conquer all the land and slay all its people, yet wandering about from tribe to tribe, worshipping continually changing gods. The whole clan seems to have been like Abraham, "a stranger and a sojourner" in the land of the Canaanites (Genesis xxiii., 4). The whole country evidently spoke dialects of the same language (Aramaic) or they could not have settled

together and intermarried so freely ; and as for worshipping different gods, they were different in name only, their character and attributes were the same, as is shown by Mesha's Stone ; each clan having a chief of its Aleim, whether Ba of the Ba-Aleim, or Iové of the Iové-Aléim, or Chemosh of the Chemosh-Aléim, each of whom was supposed to fight the battles of the clan and bring them victory, just as do the European nations at the present day, each with its priests praying to their special " God of Battles " (see Kipling, our latest high priest, and the German Kaiser), to help them to murder the men of the other clan or nation. We see in all nations, even those of the highest civilisation like Germany, the constant association of a Bellicose attitude and prayers to " their " god for victory to their arms, whether right or wrong, sabre rattling against the enemy, and genuflections to their god alternating with each other.

The following statement made by a member of the American Financial Mission to France (*Sunday Chronicle*, 2nd December, 1917) might be applied verbatim and literatim to the deeds done under the divine commands of Iové by the children of Israel :

" You ask me what I saw over there that

impressed me most sharply?" he said. "I will tell you. It was the hospitals—the hospitals filled with the refugees from the devastated districts.

"I speak of the devastated districts of France—we did not go to Belgium. Especially there were the girls in the hospitals, French girls, nine years of age and older, who had been the victims of Prussian soldiers, dragged through the most unspeakable horrors and many of them driven insane by the treatment they had received. I remember one girl, fifteen years of age, who was raving mad. Her body was in a horrible condition, and she was soon to become a mother. This was in a hospital at Nancy. There were many girls in little better condition. Perhaps it is not generally known that 21 per cent. of the girls who have been subjected to these tortures at the hands of the Huns have been driven insane by it.

"At Gerbevilliers, about eleven miles from Nancy, Prussian soldiers took a girl sixteen years of age, carried her to the town square, and after they had attacked her trussed her up to the limb of a tree, poured gasoline on her, and set her on fire. This was done in the presence of the aged people of the village. None of the men of the town remained, as they had

all been taken for the war. In the same village the Huns took a blacksmith, nearly eighty years of age, a white-haired man, and placing his hands on his own anvil, crushed them into pulp. These two persons were brought to the same hospital.

“The young girls of the devastated districts they took to the trenches, but no women escape them. Even aged women were attacked.

“They took pictures, hangings, clothing—everything which it was possible to transport, and which justified the expense of transportation—to Germany. And what they could not transport they destroyed, with unspeakable filth. Perhaps you have seen that phrase in the newspapers. It covers the most horrible things.”

“How do you account for this ruthlessness?”

“I believe the whole nation has gone mad, and the officers are the maddest of all. Everything is done under direction. The Prussian soldier does nothing without orders. He does not even light a cigarette or eat without permission. When it came to ruining the country every fifth man was supplied with a torch for setting fire to buildings.

“It is this sort of madness: These men really believe, according to the Prussian system of education, that there is only one God, and He is German. They believe that all nations but Germany have become so degenerate that God has delegated the German Kaiser to wipe them out and seize their lands for the good Christian German people. Thus they believe that the French and English must be killed off, and that all brutalities to this end are justifiable.”

“Therefore, without any qualms whatever, they have done their best to ruin France. They have destroyed that lovely country. They have not left a tree standing, not one stone upon another, nor a piece of furniture, nor a picture, nor a church, nor a bit of farm land that they could get their hands on. They have mangled and ruined and burned and tortured systematically. They have brutally attacked tiny girls of five and six years, and they have mutilated the boy children of France.”

I cannot help feeling and saying that German criminality has been bred on, and fostered by, Old Testament teaching, as the part I have italicised is identical with the commands of Iové I have quoted on pp. 33-34, 48-52, but with this difference, the Hebrews were igno-

rant savages, while the Germans have the advantages of the education of a high civilisation. This shows the widely baleful effect of the idea of a tribal god, common even yet to the most enlightened nations, even to ourselves. We are asked to bow down to, worship, and flatter in our prayers this Iové, prototype of the Prussian god of greed and hate. Is it not time that our Churches should follow the American President's noble statement and abandon Iové as a god, saying:—"This intolerable thing of which the masters of Germany have shown us the ugly face must be crushed."

There has been little change in this matter for three thousand years, and we find that in the case of the Hebrews it was always Iové (really the priests) who ordered the slaughter, and so kept up enmity between the Palestinian tribes. They even slaughtered each other, the Children of Israel against one of their own tribes, the Benjamites, with 60,000 killed, all over a Levite's concubine (Judges xx. and xxi.). But if the members of the tribe quietly settled down with their supposed enemies and worshipped new gods, or the old god under a new name, for the name is everything in a god, they ceased to pay

tribute to Jové, and the Levites would starve. Hence the Levites created a very jealous, vengeful god, who would visit with the most awful punishments any defection from serving him or “going and serving other gods.” That there were other gods even Iové asserts or admits, but their priests declared that Iové was the special “Al” of the Children of Israel, and “no other god must they serve.” To insure a fear great enough to prevent defection they portrayed the most terrible fiend with which the religious literature of any country has ever been enriched.

Let us see the sort of god which the Church wishes us to worship, and which the Bishops assure us is a God of Love or Cupid.

He went about upon a four-headed flying animal called a cherub (2nd Samuel xxii., 11), described to us graphically in the Revelation, or better in Ezekiel i., 5, ff., “four living creatures . . . and this was their appearance—every one had four faces and every one had four wings. And their feet a straight foot and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides. Their wings were joined one to another; they

turned not when they went; they went everyone straight forward. As for the likeness of their faces they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, they four had the face of an eagle. Their appearance was like burning coals of fire and like the appearance of lamps; it went up and down among the living creatures, and the fire was bright, and out of the fire went lightning," and much more curious medicine-man talk of "Rings full of eyes," on which they seemed to go. Mounted on this curious beast he, Iové or Jehovah, made the earth to shake and tremble (2nd Samuel xxii., 8, ff.), "the foundations of heaven moved and shook because he was wroth." [He was *always* wroth, the Jové of wrath, Jehovah Irae.] "There went up a smoke out of his nostrils and a fire out of his mouth devoured, coals were kindled by it. . . . Through the brightness before him were coals of fire kindled. The Lord (Iové) thundered from heaven, the most high uttered his voice, and he sent out arrows and lightning."

There are other similar passages in Job xli., 21, Habakkuk iii., 5, and Revelations, but that may serve as an illustration of the physical

side of the Bogey god set up by the sacred writers to keep their sheep in the fold. Now as to his mental characteristics. The Levites wish to prevent the Hebrews from deserting their special Baal or god Iové and going over to the Baal of other tribes. The god of the children of Israel was originally called Baal, so they were all the same idea, but differently named by the different clans. We are informed in that monument of scholarship, the *Encyclopædia Biblica* (Col. 3327) that “Baal was used in ancient times without hesitation as a designation for the god of Israel.” In fact all these tribes worshipped Ale-im or Elohim (or Eli-im to whom Jesus cried on the Cross)—a band of Tree spirits—as at that time Trees were the special abodes of the gods (Iové came in a burning bush). This term Elohim or Eli-im was common to all the Palestinian tribes, and they only differed by having a different name for the leader such as “Ba of the Als” or “Molech of the Als” or “Iové of the Als” or “Chemosh of the Als.” But Ba seems to have been nearest in attributes to Iové, and so the Hebrews were constantly running after the Ba-Ale-im instead of the Iové Ale-im. Ba Ale-im was shortened to Ba-al-im, Baalim, the Ba gods. Now we find

the most constant threatenings of terrible punishments for any bowing down to the Baalim, coupled sometimes with Moloch, Milcom, Chemosh, and others. But whenever the Israelites were enslaved or beaten in battle they naturally thought the other tribes' Ale-im were more powerful than their own, and they straightway began to sacrifice to the more powerful god, and of course paid dues to the priests of that god, forsaking the "Booths of Iové," hence the intense anger and cursing of the Levites whose source of income was cut off.

In their own special book of rules the Levites (Leviticus xxvi., 3-39) sketch out their god's character. They say that if they follow Iové all will go well, riches, peace of mind will follow "and Five of you shall chase an hundred [of your enemies] and an hundred of you shall put ten thousand to flight." But if they desert Iové then "I will appoint over you terror, consumption, and the burning ague that shall consume the eyes . . . ye shall sow your seed in vain for your enemies shall eat it. . . . ye shall be slain before your enemies, they that hate you shall reign over you, and ye shall flee when none pursueth you. And if you will not yet for all this hearken unto me

then will I punish you SEVEN TIMES more for your sins. And I will break the pride of your power and I will make your heaven as iron and your earth as brass. And your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye will not hearken unto me I will bring SEVEN TIMES more plagues upon you. I will also send wild beasts among you which shall rob you of your children and destroy your cattle and make you few in number. And if ye . . . will walk contrary unto me then I will also walk contrary unto you and will punish you yet SEVEN TIMES for your sins. I will bring a sword upon you. I will send a pestilence among you [and cause famine], and if ye will not for all this harken unto me but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you SEVEN TIMES for your sins. And you shall eat the flesh of your sons and the flesh of your daughters shall ye eat. . . . And your land shall be desolate and your cities wastes. And I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from a sword, and they

shall fall when none pursueth," and many verses about pining away in their enemies' land in captivity.

All these are to be multiplied over two thousand times if we multiply by the four holy sevens enumerated. But in Deuteronomy xxviii. we have all this repeated with a terrible and ghastly malignity, curses of all kinds rained on their heads, "Pestilence cleave unto thee, smite thee with consumption, fever, inflammation, an extreme burning, with sword, blasting, and mildew until thou perish. And thy heaven that is over thee shall be brass and the earth that under thee shall be of iron, [thus reversing the curse in Leviticus xxvi., 19] rain of thy land powder and dust." But specially the "Lord will smite thee with the botch of Egypt and with emerods [syphilis] and with scab and with the itch whereof thou canst not be healed." Madness, blindness, *impotence*, and a terrible list of evils are threatened them. Again "the Lord shall smite thee in the *knees* and in the *legs* with a *sore botch* which *cannot be healed*." Note the sexual nature of these diseases. After another appalling list he draws a terrible picture of the effects of the famine he shall send, unequalled in brutality in the world's literature. "And thou shalt eat of the

fruit of thine own belly and the flesh of thy sons and of thy daughters, which the Lord hath given thee, in the siege and in the straightness wherewith thine enemies shall distress thee; so that the man that is tender among you and very delicate, his eye shall be evil toward his brother and toward the wife of his bosom, and toward the remnant of his children which he shall leave; so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege.” . . . “The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom and towards her son and towards her daughter, and towards her young one that cometh out from between her feet, and towards her children which she shall bear, for she shall eat them for want of all things secretly in the siege. . . . The Lord will make thy plagues wonderful, *plagues of thy seed*, even great plagues. Moreover, he will bring upon thee all *the diseases of Egypt* which thou wast afraid of.” Here the diseases of Egypt are coupled with plagues of thy seed,

syphilis. This eating of their own children is repeated a third time in Jeremiah xix., 9.

They thus created a Fear god, or monster so ghastly as to make us reverse the phrase which I applied to the pagan Iové feasts, and to say of Iové himself, "Abject fear casteth out Love."

The villainy of the priestly functions is clearly set out in the famous cursing and blessing scene composed by the writers of the Old Testament, and put in the mouth of Jacob or Israel on his death-bed, as an explanatory index to the symbolic meaning of his sons' names. The text is somewhat mutilated in Hebrew, and misunderstood by King James' translators. Genesis xlix., 5, 6, and 7, should be read:—"Simeon" [the hearer or confessor] "and Levi" [the priest of the serpent or phallus] "are brethren" [literally alike—one as bad as the other] "and gain by ruin" [of others] "ill-gotten wealth by the piercer." The word for "ruin" also means "secret parts." The word "piercer" is feminine, and also means "pulpit," a word composed of Pul, the phallus (*Gods of the Hebrew Bible*, II., pp. 195-197), and Pit, the membrum feminum, so pulpit means sexual intercourse. We know from the *Encyclopædia Biblica*, Col.

1512, that these phallic “Hags,” dances, feasts, or sexual “sacrifices,” were the most important religious observances of the Hebrews (*Encyclopædia Biblica*, Col. 999), and the fees formed the income or “ill-gotten wealth” of the temple. Finally, these Hags caused ruin or “great destruction” by syphilis. The word for “piercer,” Mekarothihm, falsely translated “Habitations,” is from the same root as that used to describe David’s phallic dance before the Ark—Mekareker, “a to and fro motion of his piercer,” and the suffix, “ihm,” although pronominal, may equally mean to “put in motion,” so the passage is quite parallel to that describing David’s dance at p. 150, or p. 81, *Seven Stories of Creation*, and p. 236 of *Symbolism or Christianity*. So we read in Genesis xlix. :—

Verse 5—“Simeon and Levi are alike, and by the secret parts [or by ruin] gain ill-gotten wealth by the intercourses of the sexes.” (Religious prostitution all the year round, and Hags at the chief astronomical dates.)

Verse 6—“With the secret life of the congregation hold thou no intercourse, join not thy honour with them because they raise passions which de-

stroy men, and with their delights corrupt the family." (The word for family means also "stump" or "root" [of Jesse, e.g.], and the phrase probably means "destroy the phallus," or "root" of the family, by syphilis.)

Verse 7—"Cursed be their anger [perish their anger], for it was fierce, and their wrath for it was cruel," (see Samuel and Agag, the Midianite slaughter, Laish, Danites, etc.) "I will wound (crush, defile—"Bruise" in Eden) the erect thing (phallus or lingam), and the heel (membrum feminum or yoni as in Eden, Jacob and heel are the same), and scatter them in Israel." (See also p. 305.)

We may remember that the Levites had "no part nor portion in Israel," but exercised priestly functions in all the tribes, so they were scattered in Israel. The rest of chapter 49 is equally interesting, and well merits the closest study by scholars, as the present version fails to represent the meaning of the Hebrew text.

We see Egypt mentioned above not as in the songs of Moses and Miriam as a trium-

phant-conquest, but as being connected with disease; so that when "vain boasting" ceases, the truth about the Exodus comes out, and the historians are corroborated by the Hebrew writings. That these diseases were leprosy and sexual diseases the historians firmly allege, but I have also proved (in *Christianity*) that "Emerods" (in the original Hebrew, "Ophalim") clearly means syphilis; so they were considered by the writers of Leviticus and Deuteronomy as the worst possible diseases with which anyone can be stricken, as indeed they are.

The proof is shortly this. The word emerods was invented to hide the true meaning of the original, which was Ophalim—a word of very obvious meaning. O is the female symbol, the circle of the top of the lotus seed vessel, the ring of the Persian legend that Yima was given "a ring and a dagger to create all life;" the O, Om, or Omph, or Um of India, meaning the womb or gravid belly—Umm being still used in Syrian and Palestine place names as "Mother." Phalim needs no explanation; it is simply the Hebrew plural of Phallus, derived from "Pala," the Indian name for the male organ; so the disease disguised by our translators as Emerods was disease of the

reproductive organs or woman-man disease, or in modern Hindu, Yoni-Lingam disease, the well-known contagious bi-sexual disease, syphilis.

This is the only known disease which visits the sins of the fathers upon the children to the third and fourth generation, and it was so important and evidently so prevalent that it has the first place in the Hebrews' most holy document, the Ten Commandments, and is the only disease mentioned in that document, and it was the cause of their cruel expulsion and of the miseries they no doubt endured in the journey through the desert to the north to habitable lands, when driven out of Egypt.

It gives its name to all other loathesome diseases, as "pestilence" is a purely phallic word derived from the same root as Pestle, the pillar or pile, or Bruiser, used by chemists, who named all their operations and apparatus from phallic god-words or signs. That this pestle (Hebrew, Pessel) was a holy word meaning the Phallus god or Hermes is shown by the fact that in Hebrew Pestle is Eli, the pillar god to whom Jesus cried on the cross. The Greeks introduced the "ph" instead of "P" in Pala, because their letter "Phi" is the ring and dart of Persia, the original of all

life, Φ. This was called the “ phallic letter.”

Further, the name for “ pestilence ” in the Hebrew Bible is Reseph. The *Encyclopædia Biblica* tells us that Reseph or Resheph suggests Arsuf, which is the Apollonia of Josephus, but Resheph is also identified with Apollo as a sun god; and Apollo is both the sun god and the God of Pestilence. Apollo is simply Palla, which is the cause of this pestilence, with the prosthetic A, and we find Resheph is a sun god (probably Ra-Esh-Oph, solo-phallic serpent, or simply Ra-seph, sun and serpent) whose chief seat was Phaliga (the phallus again), and Phaliga, the royal town, was situated on a V-shaped land between two rivers, always a sacred position, a sort of Midian or Mesopotamia, as is the case with the Dorsetshire Column (shown on p. 82). Carved phalli, which the Israelites worshipped, like all savages, were called by them Pessels or Pesselim, and a Bible story shows how sacred they were. When Eglon enslaved the Israelites, in Judges iii., a deliverer was found in Ehud, who slew him and escaped, and passed behind the “ quarries.” But it is not quarries in Hebrew; it is pessilim or phalli, and the *Jewish Encyclopædia* states that they were boundary posts; but as he, by passing

these phalli, “ escaped ” into Seiratah, a town the meaning of whose name is unknown, but probably means a “ revered or holy place,” from the root “ Ser,” so Ehud passed “ within the pale ” or phalli of a sanctuary, as there is no doubt that pale is derived from pala. There was such a “ pale ” at the Sanctuary, Westminster, in early times. So the pestilence, Ophalim, was an important disease, and always divinely sent. The phallus and testes are the symbol for kings and gods, such as Pharaoh and Osiris. Osiris was O-Sar in Egyptian, the feminine O, and Sar, “the Rock that begat thee,” the creative bi-sexual symbol Deuteronomy xxxii., 18). Pestilence is disease of the “ Pestle.”

In Egypt “ r ” and “ l ” are the same letter, so Phara-oh is Phala-oh or Pala-O, pure Hindustanee for the male and female reproductive organs, symbols of all creative gods, the Pala of India coupled with O making the double-sex god name. The Royal crown of Egypt was the Pala-O, or Lingam-Yoni altar of India adjusted to fit the head. (See p. 31 in my *Symbolism or Christianity*.)

Anyone conversant with classical god-names and with the stories of these gods would recognise Ophalé or Ophalim at once. There was

a famous Amazon Queen, well known in sculpture, called Omphalé, a name identical with that of the Hebrew disease, and it is explained in the tale that Hercules visited her court, and of course became enamoured with her, and was her temporary husband. But being an Amazon, it was she who captured or tamed Hercules, and she took his rod or club (symbol of the phallus or pestle) and his lion's skin (symbol of phallic force), and seated herself on a throne, making him don her ephod (female garment) and sit at a spinning wheel (female labour). Hence both became double sexed or Om-Phallic (Fig. 1).

So the threatened Ophalim was syphilis.

One could fill a moderate volume with the reiteration of the constant threatening of pestilence, and cursing for any serving of other gods in all the prophetic books—Ezekiel and Hosea becoming so hysterical that their language is unquotable—in fact, no other subject takes up so much room as these cursings.

All this was written by the priests and their revivalistic allies, the Nabis or Nazarites, to strike fear into the hearts of those who might desert the service of Iové when things were bad, and turn to the worship of other gods. They turned not only to Baal but to other



similar gods, and, worse still, to the Queen of Heaven, as the feminine was taboo to Hebrews.

“The men and all the women, a great multitude,” demanded the return to the worship of the Queen of Heaven, as under her they had “plenty of victuals and were well and saw no evil,” but on returning to Iové they have “wanted for all things and have been consumed by the sword and by the famine” (Jeremiah xliv., 17-27). Iové again threatens them with being sent back to Egypt, where they will “die of the sword and by famine, and they shall “be an execration and an astonishment and a curse and a reproach,” as they had been before Pharaoh “thrust them forth.” But, worse still, “I will punish them in Egypt by the sword, by the famine, and by the pestilence,” again making Egypt a source of fear on account of disease.

In spite of this “frightfulness,” we find that at the time of Jeremiah a great part of the Jewish nation had remained in, or returned to Egypt, and worshipped the Queen of Heaven, Isis, to the disgust of Jeremiah (Jeremiah xliv., 24-28). But they always did worship the gods of the people among whom they dwelt (Bishop Colenso).

These terrible calamities were threatened by the Nabis as what would happen to anyone deserting the service of Iové, and they constantly harped on the jealousy of their tribal god, and stated, in fact, in Exodus xxxiv., 14, that one of his names was "Jealous," with a capital "J," so that it was holy, "For thou shalt worship no other god: for Iové, whose name is Jealous, is a jealous God" (or Al), and even in the great commandments the only parts which are peculiarly Hebraic are the opening four commandments: (1st) No other gods; (2nd) no graven images. This only applied to graven images of other gods, for they freely erected and worshipped graven images, brass pillars, serpents, Jakin and Boaz, Ark and Eduth, Teraphim, which Rachel stole (Genesis xxxi.), Pesselim, Ephod, Massekah, Matzebah, such as the Danites stole from Mica's priest (Judges xvii.), and without which Hosea (chapter 3) says religion would cease. (3rd) He threatens what he will do for bowing down and serving other gods, "for I, Iové of the Eloï-band, am a Jealous Al, visiting the sins of the father upon the children unto the third and fourth generation." [Ophalim or syphilis, memories of the diseases for which they were expelled from Egypt.] Then,

lastly, he appointed their quarter moon-day, named after a Babylonian god, Sabbath, Saturn, as a day sacred to Iové. Saturn was worshipped all over the known world as Sabath or Sabatto. (*Christianity*, pp. 105 and 109.)

Now all this portrays a very ignorant, savage people, held down by a boastful, determined priesthood, whose worship of a god consisted not so much of that of a god of love or Cupid, but of that of a quite different use of the Greek god's name—Cupidity. But their threats seem to have produced little effect when Jeremiah exclaims, "According to the number of thy cities are thy gods, O Judah " (Jeremiah xi., 28).

It is a curious result of our training in childhood that these old threats of Iové (a god identical in character with the Ju Jus of Africa or the fiendish gods of the Solomon or Friendly Islanders—gods we hold in utter contempt and loathing) have far more effect on modern Europe than they had on the people to whom they were addressed, and they drive nations like the Scotch—hard-headed and logical—to a service in which they do not believe, and to a Sabbatical restraint they detest, simply by the power of these old curses

solemnly recited to us in childhood. Such teaching is a crime.

When cursing did not intimidate the Hebrews, the Nabis, speaking as Ithoh, tried cajolling, and so reversed their method, as in the latter part of the second commandment, or, before that was given out, as in Exodus xv., 26, "if thou wilt diligently harken to the voice of Iové of the Eli-band and wilt do that which is right in his sight" [pay the priests' fees] "and wilt give ear to his commandments" [not yet in existence], "and keep all his statutes" [child-burning was an ordinance or statute in Israel], "I will put none of these diseases upon thee which I have brought upon the Egyptians." We have here a glimpse of the real nature of the Hebrew god and his gradual evolution out of a literature created by the Levites, urged by the necessities of their dependent position.

But the Hebrew worshipped many other gods, and when they arrived in Palestine they freely adopted the local Baals as their god, or, as it is put in the *Encyclopædia Biblica*, 3327, "Baal was in ancient times used without hesitation as a designation for the god of Israel," and as I have pointed out that the name was the essential or important part of the god, their

writers really adopted Baal as their god. Of course they were, later, constantly accused of bowing down to Baal, the great rival of Iové, but that was rebellious defection, whereas the earlier form was an adoption of Baal by their official priests and the whole tribe.

They also worshipped many different gods during their history, such as Sur or Tsur, the Rock; Abir, the Strong One; Al Shaddai or Saddai, the fertiliser or micturater, by which name their god revealed himself to the Patriarchs, and was Job's god, Elyon, Adonai, Sebaoth, besides Amen, Sela, Milcom, Chemosh, Molech, and other gods of the surrounding nations. (See my *Gods of the Hebrew Bible*, Part I.)

They were like their language, which has no backbone to it, and can be translated many ways; so these Hebrews had constantly changing gods. It was only their priests who tried to tie them down to one god, because Iové's personal worship with its tithes constituted their livelihood.

I have shown in my study of the *Seven Stories of Creation* that these stories, when derived from old natural sources, generally had a sexual element, and were founded on the facts of creation or reproduction of life as seen

on this earth. The one exception was the main story of the first chapter of Genesis, for there are fragments of two other stories in verse 2, the remainder is of much later date, and evidently the work of a scribe writing for a purpose. Here we had no natural process, but the creation of everything apparently from nothing, or a vacuum, as in the Chinese account. (See *Christianity*, p. 134.)

By introducing a miraculous creation instead of one founded on natural processes, the scribe got rid of the Phallic element, which we see was the tendency of later times, when some of their prophets became ashamed of all their Baal peors, rod, stones, and ark combinations, ophalim, and so on, when Jeremiah says, in chapter iii., 16:—"In these days no more shall one say the ark of the covenant of the Lord" (literally, the Berith of Jove, or, in full, the ark of the circumcised phallus of Iové); "neither shall it come into one's mind, neither shall one think upon it, nor miss it, neither shall it be made again." Here we see the tendency long before acted upon by more enlightened nations of finding some symbol for deity other than the human organs of reproduction.

The great nations of the world, such as India,

Babylonia, and Egypt, had long before this date officially adopted the sun as their idea of creative power, sustainer of life, and giver of all good things, and he was considered in all northern nations to be the Saviour, as his advent in Spring was the cause of the revival of Nature. Without his "passing over" or "crossing" the equator and making his northern journey or "ascending" in the heavens, eternal death would reign in these northern lands. Hence he was the true saviour of mankind. But notwithstanding all the priests' efforts to free their religious cults from the all too fleshly ideas involved in the phallic symbolism, the great mass of the people of all nations clung firmly to the old "sword and sheath," "lingam-yoni" idea, as being within their personal knowledge of life creating; the facts of astronomy being far too complicated and distant from their daily life to be acceptable. So the common people clung to the old bi-sexual religion, as the majority of mankind do to this day. (See my *Christianity*, pp. 16-47.) More than half the population of the world are active phallic worshippers, including 300,000,000 of our Indian subjects.

Christians are also phallic worshippers—

though passive or unconscious—because the cross which they revere is the oldest and most universal phallic symbol.

Lucian uses the word *Phallobates* to express the action of the Ascent of the Cross, so at his time the Cross and the Phallus were identical (*Dea Syr*, 29), and Iamblichus, replying to Porphyry, who was pained at theologians erecting phalli, wrote excusing such erections : “ Because the Phalli and the crosses are signs of the productive energy, and urge to the continuance of the world,” thus making the cross and the phallus identical as eternal life symbols. We find, therefore, the evidences of a struggle between the presentation of a clean heavenly conception of a solar religion and the sexual idea with its attendant saturnalia and temple prostitutes. The New Testament is, as we shall see, the record of the final struggle between the two, ending in a victory for the sun idea, in so far that the phallic or sex idea was henceforth relegated to a secondary place. But it still held its place with the people.

It may seem strange to the average Saxon to read such statements about the Holy Bible, as most of the statements giving us glimpses of the use of sex symbolism are couched in

esoteric, hidden, or symbolic language. Readers may think that such things must be very obscure and difficult to understand; but such is not the case, and it needs no very deep study, but merely attentive reading of the English and Hebrew text and the occasional use of a Hebrew dictionary, *Chaldean Lexicon*, and a reference to the *Encyclopædia Biblica* or *Jewish Encyclopædia*, to gain very soon the knowledge that the whole Bible is written largely in symbolical language.

To take a very early instance, we are told in Genesis i., 27—"So God created man in his own image, in the image of God created he him: male and female created he them." But when we look up the words "male" and "female" in this passage in a Hebrew Bible we do not find "ish" and "isha," as used in other passages, but we do find "zakar" and "nekebah," which mean in Syrian language "sword" and "sheath," or piercer and womb. There is no mention of male and female more than is indicated in the relation of sword to sheath, or as when an engineer writes of male and female screws. Zakar or zikar is used in Palestine for male or a peaked mountain representing the phallus, as Major Condor tells us in one of his extremely interesting

reports on Palestine exploration, while koba or nekebah means womb, and still exists in Al Kaba (our word "cave"), the Holy of Holies of Mecca. Mecca or Maka is the womb or belly, as the Mohammedans are "left-hand" or female worshippers and hold their sacred day on Friday, Venus's day, and have the crescent moon of Astarte or Venus as their tribal symbol, just as the Christians have the male phallic cross and hold the male sun's day sacred. Mecca is the belly, so the Kaba in Mecca is the womb in the belly, similar to the Nave in the D'ome of Christian churches. D'om means "of the womb," and is German for cathedral. Zakar and Nekebah are used also in Genesis v., 2, and mean the "male" in the form of a "piercer," and the "female" in the form of a "womb," and that phrase is inserted for a very wide-reaching purpose.

First of all, the two organs were in all countries and at all times used to indicate the continuous creation of life or life eternal, but they only became active when their relation was that of a sword in its sheath. The sword with its cross handle was always considered a triple article or complete male organ, like the trident, fleur-de-lys, cross, Prince of Wales's feathers, or other Royal or Divine insignia;

and so the sword in its sheath was the most holy "mystery" of the Church—a mystery called "incomprehensible" in the Prayer Book, the "Trinity in Unity," or Three in One. It is not the male Trinity which is the central core of our creed, but the "mystery" of the "Trinity in Unity," male in female—the crowning mystery of the creation of life, the only divine or miraculous power given to man. Now, the reader will begin to see how far-reaching is this early specimen of symbolic writing in the first chapter of Genesis. Hosea says that his Iové Elohim Sabaoth, Lord God of Hosts, is his Zakar—sword, piercer, or phallus, (falsely translated "memorial" in chapter xii., 5). Another example may here be quoted, as it illustrates a symbolic act, not word, and yet it is connected with symbolic words all over the world and with acts which have been, and still are, performed in every age and country. In Genesis xxviii., 18, Jacob set up a pillar or stone and poured oil upon it; or, in Genesis xxxv., 14, he poured a drink offering (wine) and oil upon it.

In doing this he was performing what is called a phallic act. The pillar was the male organ (see Fig. 21 in my *Christianity*, and p. 235 in this volume), in Hindu the Pala, in

Greek the Phallos, and, as wine represents passion and oil fertility, he was performing a ceremony to represent the phallus in the creative act. The Pala or Pillar was everywhere used to represent the male organ, and the cult is called "phallic," from Phallos, the Greek rendering of Pala.

So here is another case of symbolic writing in the Bible containing a whole group of symbolic words. That these anointed pillars are really representative of the male organ is clear from the phrase by which they are described: "The rock that begat thee" (Deuteronomy xxxii., 18), so that the Bible itself contains the interpretation of its symbolism.

But we have other means of knowing, because the same cult is still practised by one very large nation amongst others. All our officers in India tell us that such stones are set up and anointed just as Jacob did, and the people say their prayers to them and make vows on them, and the stone "hears" all they say, just as it was supposed to do by the Bible writers, as in Joshua xxiv., 27, where he says: "Behold this stone shall be a witness to us, for it hath heard all the words of the Lord;" that is, the words of the Priest, as the Lord

had never opened his mouth; it was Joshua who was reciting their supposed history to the Hebrews. Sir George Birdwood, one of our great Indian authorities, told the Royal Society of Arts: "When Jacob took the stone (Genesis xxviii., 18-19) on which he slept on his way from Beersheba to Haran, and set it up on end for a pillar, and poured oil on the top of it, and called it 'Beth-el,' 'the house of God,' he performed a distinct act of Phallic worship, such as may still be witnessed every day at every turn in India."—Royal Society of Arts, December, 1910.

This word Pala has wandered into every corner of our language, thus showing its immense popularity. Every nation not only set up individual stones, as we did in Britain, but built great pillars, round towers (called in Ireland Peel towers or Pala Turs), and spires, all indicating the same thing, the Pala, and we find all these named by words derived from Pala. We must not forget that vowels did not exist in most ancient writings, so we have to depend on the consonants only in tracing the derivation of words. How quickly nations diverge in their languages may be illustrated by ourselves and our "cousins," the Germans. We write the number four and pronounce it

fore; the Germans write vier and pronounce it fear; yet it is only a short time since they were identical; or we say week, pronouncing the “w” as no other nation does (it should be double “v”); while Germans write woche and pronounce it vokey; yet these two were only lately the same word. Languages wander so quickly that two branches of a race separated for a few hundred years speak languages quite foreign to one another.

The Greeks used their phallic letter Phi, Φ, instead of their common P II, in writing double-sexed phallic words, because this letter is the equivalent of sword and sheath. It is the “ring and dagger” (“circle and pillar,” “rod and almond” of Scripture) which were given to Yima in the Persian legend with which to create all life in a garden. The egg and dart of our cornice ornamentation, so much used by the Greeks and Romans, is the same symbol.

The Greek P, II, double pillar, came to mean the same thing, as the space between the two pillars was held to be the female “door of life,” while the two columns represented the Zodiacal Twins, Castor and Pollux, “lads” or testes of God worshipped when the sun was in Gemini in spring. So the Pi and the Phi

of Greece, although originally different—one double male and the other male and female—finally came to symbolise the two sexes, like the Lingam-yoni altar of India to-day, the phallic creative powers male and female, the incomprehensible mystery, Three-in-One, or Three and One, the perfect four, the Tetrads, or Tetracht of Pythagoras.

Egypt expressed the idea in the Twin Dad (Fig. I, p. 199, *Gods of the Hebrew Bible*, Vol. I.), and they were erected at Paphos, the greatest phallic shrine in the ancient world, all over Syria, at Tyre, dedicated to Hercules, at Rome, dedicated to Thallia, the goddess of increase of flocks and green crops; and we read of Tiglath Pileser (phallasur in Greek) erecting his two pillars as in Solomon's Temple, while all the sacred gates of India, Tibet, China, and Japan, like the Greek II (we have one at Kew), are held to be sacred phallic emblems.

P has always been a phallic letter in nearly all alphabets, and a glance over the p's in any Hebrew or Chaldean Lexicon will show that most of the words beginning with that letter are directly or indirectly phallic.

Pala (or Phallos) gives rise to many words, such as pale, impaled, as we know from *zakar* and *nekebah* of Genesis i., 27, that the phallus

or male is looked upon as a sword or piercer. Pale is a pole or a "paling stob," to mark off a place—as "within the pale," a sacred place marked out with the symbol of life, Phalli or Pesilim, where all life was safe—a sanctuary or refuge (*Encyclopædia Biblica*, col. 3991, and p. 58 this volume).

The Pala itself was spelt in many ways even in India, such as Pallah, Pal, Pol, Pul, Paul, Phul, Phulus, and the P may be changed to Ph, as in Greek; or to F, the European equivalent of the Greek Ph. In fact, F is P with the loop burst, just as we force open our lips in sounding F, but close them tight for P. P may change to B, which is simply a hard P, or to V, which is a hard Ph or a soft B. We have such names as the Goddess of Wisdom Pallas, female, and the male Apollo from the same root, and Palladium, the dwelling of Pallas or the Phallus, Rock of Ages to which people might cling, the "Palladium of our liberties," from which again we have Palace, where the phallically named kings dwelt or where the sacred phallus or mace was kept. As place names we have the Palatine Hill in Rome, the same word as Palestine, the most sacred spot, where phallic worship was practised; and even Palestine is clearly the land of the phallus, as

we see that its worship was the core of Palestinian religion, as it was erected under every green tree, at every street corner, at the head of every way, and on every high hill. In Hebrew the word for Palestine is frequently written Palast, the German for Palace.

Philistine is the same word as Palestine, using the Greek derivation through Philis or Phyllis or Philip, "the loving one." In Hebrew there is no difference between Palestine and Philistine; they are both written Pheleshet, Palast, Philistim, or some slight variant, and frequently the word for Philistine is written with a hard P, and not Ph. Philégesch, of like origin, is a concubine.

But the *Encyclopædia Biblica* generally ignores this universal phallism.

Lands were often named after the phallus under other languages, as we see in Syria and Assyria (Suria and Assuria). These have exactly the same meaning as Palestine, derived from Sur, "the Rock that begat thee" of the Bible (Assyria having the prosthetic A). The god of Assyria was Assur or Asher of the Bible—the "happy one," or phallus. Even their kings were so named. The name of their famous King Assur-bani-pal, or in Greek Sardana-Phallus, means the "Phallus son of the

Phallus," so we see the equivalence of Assur and Asher and Phallus and Pala. The Romans rendered Assurbanipal into Sar-dana-palus, that is Sar or Sur, "the Rock that begat thee" of the Bible, and palus, the phallus, with "dana," "descended from," to connect them, in place of "bani," son of. Pul, King of Assyria, is another monarch with the phallus as his name (*Encyclopædia Biblica*, col. 3976), and Tiglath Pileser is another not quite so clear, as Pileser has doubtful vowels, but it was spelt Phallasar by the Greeks, and is, in this form, quite clear. Nebo Palassar is similar, his name means Mercury, the Phallic Rock, or Pillar. Tiglath is "God column."

A part of Arabia has a name Laristan, signifying the same thing, but female.

Laristan and Palestine are the lands of the "Lares" and "penates" of the Romans. The Tsur or Sur, which the Israelites worshipped, became, with the prosthetic A, Assur or Asser or Asher, and this form of the "Rock that begat thee" gave the tribe their name. Asser was known all over the East as the "happy one," and the word Israel is Assur El, or Asher El, the phallus god. The "I" replaces the "A" to indicate a proper name, so it becomes Isher or Issur, just as Jacob, or

correctly Yakob, was also once a god as Akob-El, the “ heel ” or phallus god, but with the initial I (our J) to indicate a proper name, become Iacob. (“ Heel ” means “ private part ” in Genesis iii., 15; see *Encyclopædia Biblica*, 2306.)

That Asser or Asher or Isser should form Isra by metathesis is one of the changes common to all old languages. For instance, in 2nd Samuel xvii., 25, Jether or Ither becomes Ithra (also 1st Kings, ii., 5), exactly the same change from Isser or Assur to Isra; so the Israelites were worshippers of the Isra El or the Tsur or “ pillar god.” Pillar itself is simply Pala slightly altered by time, as no pronunciation stands still. The above-mentioned Ithar or Ithra is the sun, a sun god of the Hindus, and is still the word for their Sun day. Here again the Jews use a god-name of a great people as the name of a man.

But Ithra is identical with Jethro, who was also called Ra-El, sun god of Egypt, so he (Jethro) is identified with the Sun gods of two great nations, and he gave Moses the religion by which he ruled the Hebrews, and Iové is clearly described as the sun—blinding the eyes and set in a blue sky, in Exodus xxiv., 10 and 17.

To return to the derivatives of Pala, "the living god," Arnobius believed phallic stones to be alive, and the *Encyclopædia Biblica* says, col. 2982, "the stone was undoubtedly believed to be alive." The Pall was a cover decorated with a phallus (later in its symbolic form, the cross) thrown over the dead as a symbol of "life," that they might live again,

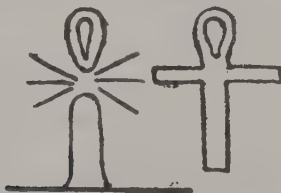


Fig. 2. Fig. 3.

just as the "Ankh" (Fig. 3) was painted as a double-sex symbol of life on all coffins in Egypt as a symbol of eternal life. (See pp. 75-77 of my *Christianity*.) Fig. 2 is the Lingam or Pala, and Yoni, with their junction emitting creative rays as round a god's head, finally conventionalised into the Crux ansata, handled cross, the supreme symbol of the creative gods of Egypt (Fig. 3). Fig. 2 is the "Rod and Almond" of Jeremiah i., 11, and other parts of the Bible, a symbolic phrase widely used to

indicate a Phallic religion. (See p. 75 of my *Christianity or Symbolism*.)

We have also the word Poll or head-polling or counting heads, also pollard, a tree cut like a phallus, and Pollux, the god, and even in engineering a Pawl, from its shape.

The forefinger is called Pox when used as a phallic sign, as in the representations of the Egyptian Horus or Harpocrates (Fig. 4).

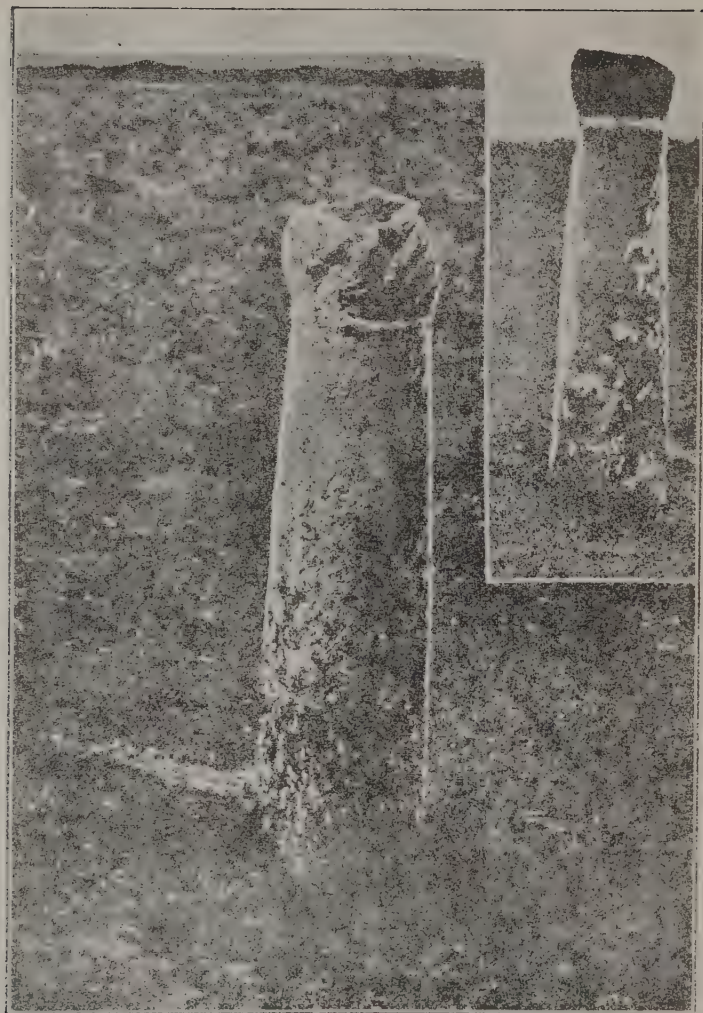


Fig. 4.

All "Philos" (lovers of) were derived from Pala through Greek—philosopher and even philanderer, a lover of men, which the ancients thought a foolish thing when there were women.

We have the whole list of "piles"—pilaster, pylon, and "pillared" buildings, like Phylae on the Nile—Phylae is simply Phalli—and even "pile," an arrow head, another piercer.

Changing to B, we have Bull, Bullock, just as we have pellock, a sort of porpoise or dolphin or delphin (from delphys, womb), as the dolphin was taken as a type of the source from which life came—the womb; and as the phallus was a sword or piercer, we have pilum, a heavy javelin, and probably even the force necessary to drive it, pello, as in impelled (so like impaled). There are many phallic caps for the priest's head, to make him a "Jacob's pillar," and to indicate circumcision, Pila, Pilaeus, Pileolus, Pillion, etc., and even pilgrin, our pilgrim, the seekers after "life." Round towers were called Peel towers—pala tur—and we have philacteries, the secret symbols which we don or use at prayer, or mark on foreheads, called tephelim by the Hebrews. The *Encyclopædia Biblica* says the Teraphim—Tur-aphim, serpent pillars—were



undoubted lingams, as were Seraphim, Suraphim, both words derived from Tsur, the "Rock that begat thee," one taking the T and the other the S as initials (see my *Gods of the Hebrew Bible*, Part II., pp. 61-67, and Part I., pp. 116-117). That they were household gods, is indeed clear from Genesis xxxi., 19, and xxxiv., 35, when Rachel stole her father's Teraphim and hid them by sitting on them. When Ph becomes F we have Fellow—one phallically inclined—Fall (in Eden), fallow (fertile), also folly, filter, or philtre, when applied to love; folium, a leaf (fig leaves of Paradise or the ivy and vine leaves of Bacchus); with follicle, a capsuled fruit; and a great list of scientific words in natural history and botany.

So we see how the Zakar or Pala has penetrated our language, as it has that of all other lands. The Indian word "lingam" or "linga" (or even "ling" by many writers) is very widely used as a place name all over the East. Our own people use a place called Linga, in the Persian Gulf, as a base for our military operations and stopping gun-running. And Britain was once just as much of a Lingam or Pillar, or Pala worshipper as was Palestine. Here we have in Fig. 5 a photograph of a

well-known phallus in Dorsetshire, placed like Moses's rod of god in the "Midian," in a land between two waters, very sacred, because from its site can be seen two seas, the Bristol and the English Channels. Here, again, amongst hundreds we have one from Wolverhampton called a Runic column (Fig. 6), and I show an identical column in the famous picture of the "Worship of the Lamb" by Van Eyck (Fig. 7), a very useful picture for illustrating religious symbolism. Note that there is no man on the cross in Van Eyck's picture. He portrays a purely astronomical crossing or transit, a crucifixion or crucifaction, not a human Crucifixion. Jesus was supposed to be crucified, "made to cross over," not crucified or fixed to a cross. Such columns existed in countless numbers everywhere, and were worshipped universally as the phallus.

All Indian officials, such as the late Sir Geo. Birdwood, Dr. Oman, and Major-General Forlong, tell us that these pillars are still erected in thousands in India, especially at every cross road or ferry (road crossing river), and a host of writers tell us the same about pillars having been erected at every cross road in Britain and the continent of Europe—in

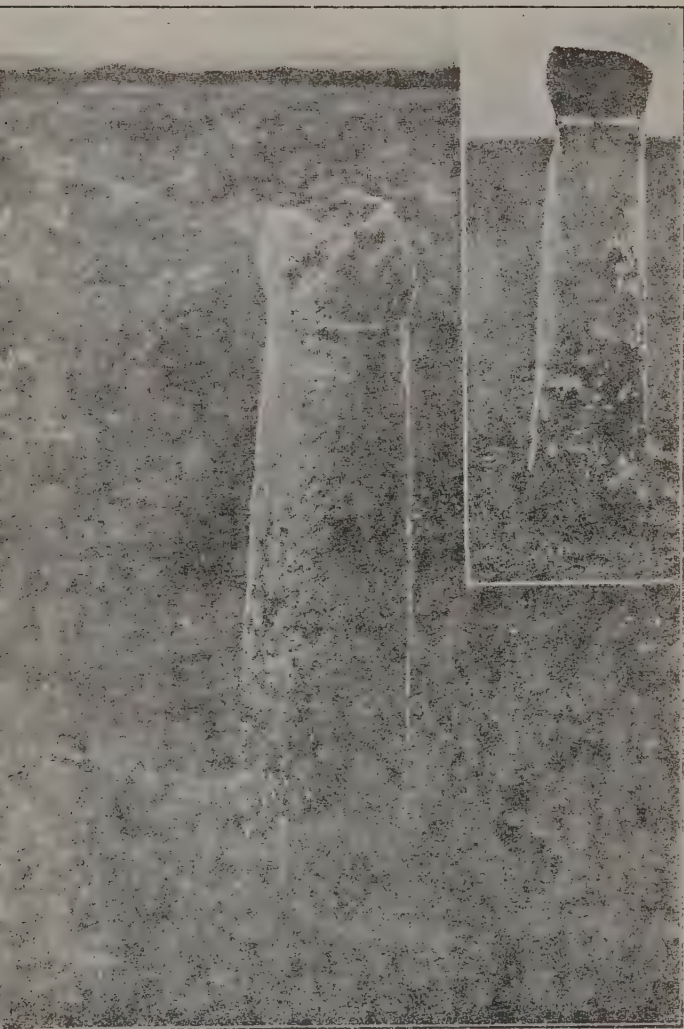




Fig. 7.

fact, all over the world. (See my *Symbolism or Christianity*, p. 29.)

Villages grow up at these "meetings of the way," or "crosses," and stone phalli (Fig. 5) were erected, to which the wayfarers addressed their prayers for protection and good luck, as in India to-day; and these pillars assumed the name of the place—such-and-such a cross. This was the case when Europe was pagan, and when the pillar was admittedly phallic and called a "living god," like Jacob's god El, God of Israel. Hence these "crosses," which were in themselves in no way cruciform, but true lingams, as shown in Figs. 5, 6, and 7, were not Christian symbols at all, but purely pagan, and were erected in every country in the world long before Christianity.

They were like nearly all Christian symbols and practices, adopted into Christianity from the pagans by the Roman priests. (See my *Gods of the Hebrew Bible*, Part II., pp. 237-238, and *Symbolism*, pp. 135 and 328.) The pillar was purely a symbol of the lingam unless accompanied by two smaller stones, Eduth, Testes, or Witnesses, as shown in Figs. 8, 9, 10, of my *Gods*, Part I., when the combination became the complete male organ or Trinity. This, combined with any female emblem, such

as the Ark, became the "Three-in-One," or "Perfect Four," or square, Tetrad or Tetracht of Pythagoras, represented in Hebrew by the holy name, combining the two sexes, IhOh, the most sacred Tetragrammaton, to attempt to pronounce which entailed a death sentence.

This was the "incomprehensible" or most sacred and secret "mystery" of every religion—intensely sacred, as it represented the God in the act of creation (see my *Seven Stories of Creation*), and secret, as obviously it could not be openly explained to everyone. So intensely secret or sacred was it, that for merely attempting to see what it was, the death penalty was exacted. (See p. 219, *Symbolism or Christianity*; or p. 51, Part I., *Gods of the Hebrew Bible*.)

Nearly all our great cities had central cross roads, and a part of the city is still called "The Cross," where there is no cross nor other ornamental or religious erection, but such erections as once existed there were all phallic, and are so still in the East, although under Christianity the authorities have placed a cross on the top of columns, pillars, or spires, to represent the old pagan symbols as having always been those of the Christian Church, as shown in Fig. 8, from Karnak, Bretony.



Fig. 8.

In my book on *Christianity* and in my *Gods of the Hebrew Bible* I show by drawings and photographs the widespread worship of the "pillar" all over the world, so I need not repeat all the evidence here. But to understand Bible symbolism we must be familiar with the varied symbolism of Phallism in all countries and ages. Now, the verse I quoted

in the first chapter of Genesis shows us that there are two sides to Phallic symbolism, the masculine and the feminine, represented by sword and sheath. We will take the masculine first. This again is represented by two classes of objects, animate and inanimate things. First amongst the animate things comes the serpent—chosen for two reasons. First, it “erects” itself, and, second, its bite is deadly. It was the oversight of this second quality which has made the choice of the serpent a puzzle to a great many learned writers. We know that it was the universal symbol of life and love, or sexual passion, and occurs in every religion of importance; but how such a horrible reptile as the cobra, at which everyone shudders, could be chosen as a symbol for the two most desirable things seemed an insoluble enigma. But we know that all old religions looked upon sexual intercourse as the “great sacrament,” and thousands of Temple women, called in India Palaki, the female of Pala, and by the Hebrews Kadeshoth or nymphs of Venus, were kept at all the great temples for the performance of this act, the fees forming the chief revenue of the temples. When syphilis (again a word from the old root Pala, through the Greek “syn”=with, and

“philos”=love), the love disease par excellence, broke out, thousands died; so the cobra represented very well the treacherous nature of phallic practices, as the cobra’s bite and syphilis were equally incurable. In the Bible we read of 24,000 men dying by intercourse with moabitish women in the matter of Baal-peor (Numbers xxv., 9), which signifies the same as Zakar and Nekebah—Baal means Phallus or Lingam, and Peor Cleft or Yoni—and 50,000 Philistines died by contact with the ark—man, and ark again making bi-sexual pair (1st Samuel vi., 10). We read of other great epidemics, but as I have dealt fully with that in my works on *Symbolsim* and *Queen of Heaven*, we must be content with these illustrations here. I mention the serpent symbol somewhat in detail, because there seems to be in Britain, and indeed in Europe, utter ignorance on this subject, and surprise has been expressed by learned reviewers that I should state that the serpent was a symbol for the phallus, or even for sexual passion. I should have thought that the garden of Eden story alone would have taught them what “serpent” means. I would point out that the whole basis of Christianity is a serpent, as by its means the

“ Fall ” was brought about, necessitating a “ redemption.” So Christianity might be classed as a “ Serpent religion.”

Sometimes the serpent personifies the essential phallic quality, as when a tree stem—the phallus—is coiled in the embrace of a serpent to indicate its true significance. Not only is it a symbol for the phallus, but we might well say it was *the* symbol, as it was used in every country in the world, and sacred snakes were fed by naked virgins in Babylon, Greece, Rome, and even in Mexico (to express the bi-sexual symbol), and this was so holy that, by the serpent’s manner of taking the food, the good or bad fortune of the coming year was foretold. So the serpent is the central symbol of the phallus, and it is so used in the Garden of Eden story, where the curse of syphilis is first imposed (see p. 339 of my *Queen of Heaven*), and in this story the superiority of the male and the degradation of the female is strongly marked. After the act which brought shame and made Eve “ the mother of all living,” the woman and the serpent are classed and cursed together in the famous phrase, “ It shall bruise thy head, and thou shalt bruise his heel ” (Genesis iv., 15). As head and heel are universally used as

euphemisms for the sexual organs, like Alpha and Omega, Iové here couples the woman, not with man, but with the phallus, and decrees that each shall give disease to the other. The Bible has a very strong masculine bias, and so the woman is cursed on a level with the serpent as the cause of "sin," or sexual passion in man, and not as man's equal. The subsequent supposed curses of pains of child-birth for the woman and tilling the soil for man are no new curses, and probably inserted later by some blundering scribe, as at the moment of creation in Genesis i., 28, they are commanded by "the Gods," not by "Jehovah," to be "fruitful and multiply," and in Genesis ii., 5, Iové of the Eli gods complains that "there was not a man to till the ground." So Iové made a man for work, and "Iové of the Eli band took the man and put him into the Garden of Eden to dress it and to keep it." So the only curse of Eden was syphilis, and woman was specially named as the prime agent of this curse, and her degradation is thus early begun. Visiting the sins of the fathers upon the children to the third and fourth generation, threatened for worshipping other gods, is syphilis, as no other disease has that result; so this threat is also embalmed in the two most

important parts of their scriptures. Yet the great natural love of man for woman comes out very strongly in the sacred feasts or hags (see my *Queen of Heaven*, p. 394) of the Hebrews, and intercourse with the temple women was the chief attraction of all their feasts. They even invite their old enemies, the Egyptians, to this intimate feast (Zechariah xiv., 18); in fact, they threaten them with want of rain and the plague if they “come not up to keep the feast of tabernacles.”

After the serpent symbol comes the very old one of the tortoise. The world rests on a tortoise, said the Hindus, meaning that all life is dependent on the Phallus, and the head of the tortoise when protruded is a true model of the Phallus. The tortoise is the complete double-sexed symbol, as its body is O, woman, or in its rounded form Omph, the fruitful belly. Of animate objects next come all male animals, but especially the lion, the ram, the bull, and the goat, all members of the Zodiac or the heavenly band of life. The words for god and ram are almost identical in Hebrew, Al and A'l, and they both come from a root meaning a strong erect thing, an oak, terebinth, or other tree stem, something with a tendency to rise, like the rock Selah of the

Psalms, erroneously explained as a “rise” in the music.

Amongst inanimate objects the principal symbol for the Phallus was the upright stone or pillar, or any post, such as a gate post, the stems of all robust trees, cedar, oak, or palm, the peaks of high mountains, sword, dagger (these with their handle representing a cross were symbols of the triple or complete male organ), spear, javelin, arrow or other piercer, the stauros, the tau, the cross, the spire or bell tower, the tongue of the bell, the balance (Zodiac), the lotus bud and stem, the papyrus stem, and, in fact, anything rod-like, erect, strong, and upright.

Besides the cross to represent the entire male organ, we have the trident, the trisul, triple pillar (the “sul” in this word represents the “Sul” or “Sur,” the “Rock” of Scripture), and trimoortee, or murti, triple god of India, the fleur-de-lys (the symbol of king godship of France), the ivy leaf of Bacchus, the broad arrow of England’s king, and the Prince of Wales’s feathers of his son, all triple king-god emblems, and identical with the mark on the foreheads of the Hebrew and Hindoo holy men. Many of these, however, are double-sexed, formed like the IU of Jupiter, but with

the I within the U, giving sexual conjunction. These are the Three-in-One, the Tetrad, the most sacred and secret symbols of all religions, the "Incomprehensible Mysteries."

Then we have another class of symbols which may be called euphuisms, used to escape from the actual mention of the organ, such as fingers, hand, feet, toe, thigh, head, and heel of Genesis iii., 15, all of which were kissed, like the Pope's toe, or Aaron's calf, or the modern pyx, as were all Baals, Beths, or Baetyls, called calves in the Bible, which all had special priests and were kissed. (See 1st Kings xix., 18, and Hosea xiii., 2.) Fire or passion is the male elemental emblem.

The female organ was represented, as we have seen in the Bible, by the sheath of a sword, and by the word *peor*, "the cleft." In writing or speaking the word used is the Indian term, "*yoni*," or dove, and the double combination representing life expressed in the Indian altar is called "*lingam-yoni*." Early scholars described it in Latin, and called it the *muliebre-pudendum* or *membrum feminum*, and it was symbolically represented by all lens-shaped openings, called *vesica piscis* or fish's bladder, all water and wells (*kundt* means a well), boats, arks, or *arghas*, chests, altars,

nave (navis, ship), the dolphin (delphys, womb), whale, der ketos, all round or mammelated mountains or stones called Omphs, all domes of churches (d'om—of the womb), clefts (peor in the Bible), caves, cups, vases, bowls, basins or crescents, ring, cradle, shoe (ring and dart, cradle and child, foot and shoe are all the same as sword and sheath), window, door, arch, ass's or horse's shoe; in fact, everything hollow or open is female, and all represent the "door of life," or that through which life enters the world.

A very widely employed symbol of the male and female is the lotus (Fig. 9). Probably it was chosen first as a symbol of woman from its great fertility, as fish was the emblem of fertility or of Venus. The Hebrew word for fish, Dagah, means "fish," also to "multiply" or "fertility," and we have Dagon, the great fish-god worshipped by the Philistines and early Hindoos. The lotus dwells in water—woman's element—and lastly it keeps its seeds in its womb until they were living plants and able to shift for themselves. The form of the seed pod was that of a perfectly circular cone, and the flat top contained the seeds or little plants, so that the circle or ring is woman's symbol equally with the tri-

angle formed by the cone seen sideways (Fig. 9).



Fig. 9.

Having adopted the lotus seed-pod, the flower in all its glory had to be accepted as woman at the apex of her womanhood, and hence all Queens of Heaven had the lotus flower as their symbol, and were seated or standing on this flower. The lotus bud had then to be drawn into service, so it was adopted as a male symbol, and here it is shown as commonly used in the symbolism of Egypt and India, employed as an undoubted male symbol to show that the other part of the drawing meant the female (Fig. 10).

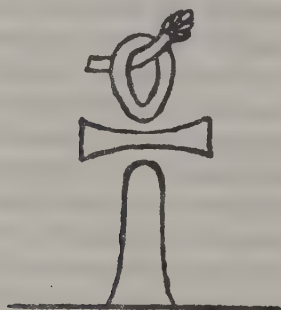


Fig. 10.

These mean exactly the same as the lingam-yoni altar, the Indian "Great God," or our great incomprehensible mystery, the Trinity in Unity, the Three in One, or the Pyx in its Monstrance, the male in the female, the sword in its sheath, called male and female in Genesis i., 27., the Harlequin with his Iol  .

We shall find this "incomprehensibly mysterious" symbol very widespread, and, in fact, the central secret combination of all religions. Hyppolytus, who studied many religions, said that all their sacred mysteries were the Pudendum, or sexual organ of male or female, or both. But as the female incloses the male, it is expressed with the female first, Monstrance and Pyx. That the small straight rod-like phial called the pyx is a Phallus is

rendered clear by the form of the Hindu Monstrance and Pyx. Their Monstrance is a dove, symbol of the Queen of Heaven, exactly the shape of our old monstrances in Europe. (See Fig. 13 in my *Queen of Heaven*.) One wing opens up, and in the inside is a phial modelled in silver in the shape of the complete human male organ, the Trinity, which contains the oil for giving life to the departing, or newly born, or freed soul, just as the living phallus gives life to the body. The word phial is directly derived from Phala, and is a phallus. The old alchemists, who were inclined to dabble in mystic symbolism and to search after the elixir of life, called their principal instrument the mortar and pestle, again M and P, or Monstrance and Pyx, the Hebrew Massekah and Pessel; and they made tests (testes) in hermetically (phallically) sealed tubes, and marked and named their crucibles from the cross, the universal symbol of the Phallus. The Hebrew for pestle is Eli, the name of the Hebrews' great god, who persists from Genesis i. down to the New Testament, as we see Jesus, when in agony on the cross, calls on Eli, not on Jehovah; so his phallic nature is apparent. Psalm xcvi., 5, says that all Elohim are Elilim; all gods are pestles or

pillars. But every upright post or rod was the phallus, pestle, or the Eli. Thus the phallic nature of their "Rock that begat thee" is shown even in the chemist's laboratory.

The Hebrews had quite a series of the M and P conjunction. One called the Mazaloth and Pesselim is very interesting. Pesselim, or in the singular Pessel, is the same as pestle, and is translated as "carved image," and was a carved phallus, like Fig. 5 or 6, as differentiated from natural columnar unhewn stones, Mazaloth, Part I. of my *Gods of the Hebrew Bible*, Figs. 8, 9, and 10, which were erected to swear upon. Mazzoloth means, according to the *Encyclopædia Biblica*, "abode." The Roman Church calls Mary the "Temple of the Trinity," "Tabernacle of God," "Abode of the Trinity," "in which dwells the godhead bodily," just as the Hebrews made their ark the abode of Iové, so the Mazzoloth and Pesselim are the Trinity in Unity, another Monstrance and Pyx, our incomprehensible mystery. The "three-in-one" is often explained as a triune god, like the triple male gods of India, three god-like attributes combined in one person; but the Roman Catholic phrase about Mary makes the meaning quite clear—"Abode (or Ark) of the

Trinity," the male Trinity in its female Ark (four in all). This was embodied by the Hebrews in their Rod of God (1), and his two stones (2 and 3), in the Ark (4).

That the mortar and pestle were used in this sense from the earliest times as a two-sexed symbol of life is clear from the two figures I show here. The first is from Egypt, by Lan-
zoni (Fig. 11), where, under the Bull Apis

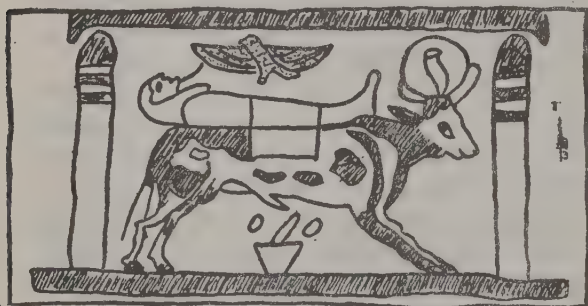


Fig. 11.

carrying Osiris, there is the mortar and pestle of eternal life. In this case the entire symbol of the Trinity is shown, the two stones beside the Eli or pestle forming the male triple god in the female mortar, so we see whence Moses got his Rod of God and two stones in the Ark idea.



Fig. 12.

In the second illustration (Fig. 12) we have four very neat mortars and pestles under the Hindoo Christna, giving a double symbolism indicating the creation of life and the four-sided nature of the creative god or quadruple structure of the Three-in-One, an idea often embodied by the Hindoos in their small lingam-yoni altars (see p. 256-257). The mortars and pestles are taken from a photograph in the India Office Library (No. 4799, India Office List).

Pessel (or plural pesselim) has another companion word, Massekah, erroneously translated "molten image;" but Massekah really means an image connected with "pouring out" of libations. The Hebrews poured out libations to the Queen of Heaven (Jeremiah xliv.), and Massekah refers to a female idol, so it is the Yoni again, and Massekah and Pessel are the same as Monstrance and Pyx.

So Eli was the pestle or phallus, the cause of the pestilence called ophalim, woman-man, or rather yoni-lingam, disease (see pp. 211, 212, 241

The Hebrews put the woman first here, always blaming the woman when the thing was evil. Pestilence is called Reseph in the Old Testament, and we find that Reseph was a sun god (probably Ra, Esh, Oph, Solo-phallic-serpent), with his chief seat at Phaliga (phallus town), also called Carchemish.

Phaliga was situated between two holy waters, like "Midian" or our Dorsetshire column, or the tree of life in Eden between the rivers in "Mesopotamia." Apollo, the Greek god, whose name is pala with the prosthetic A, was also a sun god, and was the god of pestilence, so we see the Hebrew Eli conforming to the general rule and being a god of pestilence. He was probably a sun god also, as described in Exodus xxiv., 10 and 17. The *Encyclopædia Biblica*, col. 3675, writing of the pestilence of Egypt so often threatened, says : "It is a pestilence of a bad type that is meant," and we have seen it was syphilis, and no pestilence could be worse. To return to our general symbolism.

Water is the special symbol of woman in her creative character, as all life comes out of water, and it is the passive element, while fire (or wine) represents man—the active element.

All over the East a well represents woman,

and the word for well (kund) also signifies the wife of God, as Surya Kund is the Sun's wife (Surya being used yet for Sunday or Sun's day in India), and this word kund or kundt, Kunthos, finally Cynthos in Greek, where "c" is hard and "y" is of course "u," is used all over Europe and Asia as the vulgar word for the female organ.

The combination most loved by Eastern people to express the two sexes in their creative rôle is "a tree and a well," both much beloved in sunburnt treeless countries like Arabia. This is represented in word-pictures and in real pictures as the favourite symbol, and is, as we shall see, applied to Joseph to make him a god (p. 363; see also my *Gods of the Hebrew Bible*, Part I., pp. 155-159).

The most holy symbols were those which, like tree and well, combined the two sexes, and so were indicative of the creation of life, and one of these exists and is worshipped to this day with its two names—one descriptive of the things of which it is composed, and the other declaring it to be the god. This is the lingam-yoni altar of India, called the Maha-Deva or great god, still actively worshipped and prayed to, and is the Trinity in

Unity, which is identical with the two-sexed Monstrance and Pyx.

This double-sexed altar is decorated with the symbol, so frequently used by the Hebrews, the serpent, as in Eden tempting, in the wilderness healing, and as the Rod of God, which was twice turned into a serpent—in Midian and Egypt—and which kills or restores, creates or destroys, and which all the elements, especially water or woman obey, as in the marriage ritual. It is also decorated with the lotus, and even with the pomegranate, and is surrounded by four heads—the four-sided nature of the god, as in Fig. 13 from the British Museum. Note Siva's Bull (Ref., p. 515).

Now, the Ark with its Eduth (rod of god and two stones) was the same thing; so was the Monstrance and Pyx, Mortar and Pestle, Massoloth and Pesselim; no doubt also Urim and Thummim, which were borrowed from Uro and Themis of Egypt. Uro was Manos, father of the gods, and his daughter Th-Mo, Justice, a male and female pair, like Zeus and Pallas of the Greeks or Jupiter and Minerva of the Romans. In our churches the dome and spire are the same thing, and the church personnel, from the Pope to the choir boys,



Fig. 18.

don women's clothes, so as to become double-sexed, holy, or creative, like the god they serve.

Some Indian temples have a small triangular window or hole (see lotus seed pod) over their door to the east, which is feminine, and so that the sun on his rising as a Bridegroom at the equinox may pierce this opening with his beams, and shine on the altar and vivify it. Pillar and altar, which is an ark, are again the two-sexed symbol of life, the Trinity in Unity. The triangular window and the sun's piercing rays are the same symbol. The phallus is universally called the piercer.

Stonehenge had a similar arrangement timed to the summer solstice, our "longest day," 22nd June, and St. Peter's, at Rome, has its door and altar arranged for the same purpose, timed to the equinox. Moses made an ark for something he called the Eduth or Witnesses, which is introduced very early in the wanderings of the children of Israel long before they got their commandments direct from Jové (or from the Ale-im, as there are two different accounts). Moses, or rather Iové, is anxious to keep a sample of the miraculous Manna, so he (Moses) tells Aaron to lay up an omer full before Iové. "As the Lord (Iové) com-

manded Moses, so Aaron laid it up before the Testimony (Eduth).” So this makes Iové and Testimony or Eduth the same thing, and Testimony is given a capital T to indicate its godship. Later Moses got an ark made to put something—the Testimony—in, and those testimonies (for Eduth is plural) are afterwards said to be the two stones given by Iové to Moses on Sinai. But the Testimony existed long before the Sinai incident, so we must try to find out what this Testimony was, and why it was put in the Ark.

We are told in Joshua xxii., 34, that Ed means witness, and the Ark of the testimony is afterwards called the Ark of witness, the two words “testimony” and “witness” signifying the same thing. Eduth is plural, so it was the ark of the Testimonies or witnesses, and we are told that this testimony is two stones, a direct gift from the gods (Elohim) not made nor graven by man, like the Palladion—Phallus God—of the Trojans. Testes is Latin for the phallic word stones, and witness is in German Zeuguiss, from Zeugen to beget or to witness itself derived from the Greek Zeugos, “to yoke together,” so the Ark (a female) held the begetters or two stones of Iové or of the Ale-im.

But further, we know that Moses got the Rod of God in Midian, and he put this rod also in the Ark, so the Ark finally contained the Triple or complete organ of life of Iové. Thus the ark with its Rod of god and his two stones symbolise that “incomprehensible mystery” of the prayer book, the Three in one, the bi-sexual combination of the reproductive organs in the creative act on which all life depends, the Three in One, Trinity in Unity, Unity being the Ark, symbolised by Una on her Lion, again a phallic pair, as in Fig. 14.

The complete male trinity requires a rod and two stones, and Moses put only the two stones in the ark, carrying the rod in his hand. Some nations held the two stones to be a sufficiently complete symbol, and we have the famous Tyrian coins, such as I illustrate here in Fig. 15, where Hercules directs the two



Fig. 15.



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stones urged by heat, passion, to fructify the woman symbolised by the Conch shell. Hercules carries the “rod of God” as a club in his hand, like Moses. But when Moses had finished his miracles, the Rod of God, he got in “midian,” and which was now called Aaron’s Rod, was added to the two stones in the Ark. That this rod of god was really the phallus, the only “living god,” is proved by the word used for rod derived from “Matteh,” which means a thing which swells, extends, or stretches out (*Encyclopædia Biblica*, col. 4126), or has a rising tendency, clearly a living phallus. The Hebrews also describe it by its contrary action as the “sinew which shrinks” (Genesis xxxii., 32).

We see this tendency constantly exhibited by the Hebrews, as it is by all other early nations, to describe their pillars, rocks, rods, and posts, as something active. In Eden it was a “serpent” which “went erect,” in Job it is the Bahmoth or Behemoth who erects or makes to stand his “tail” (see my *Seven Stories of Creation*). Their pillars hear all that has been said (Joshua xxiv., 27), and by pouring wine and oil on them they are made into a living god. This was a world-wide belief and still practised daily in India.

Arnobius said, "Whenever I espied an anointed stone or one bedaubed with olive oil, as if some person resided in it, I worshipped it, I addressed myself to it and begged blessings."

As to the sacred thing placed in the Ark and called the Covenant, we are left in no doubt as to what the covenant really is. "This is my Covenant . . . ye shall circumcise the flesh of your foreskin . . . and my covenant shall be in your flesh for an everlasting covenant" (Genesis xvii., 10).

Here we see that the Covenant was the circumcised phallus or the mark of circumcision. Then we are told in Judges viii., 33, that Baal Berith was the "Idol of the Covenant," so the Covenant was a real idol or model of practical solid carving called in other passages a pessel and not a mere covenant or promise. Baal Berith means the circumcised god or phallus. In Jeremiah iii., 16, the "Ark of the Berith of Ihoh" is translated Ark of the Covenant of the Lord, so the Berith and the Covenant are the same, and are an idol or a model of the circumcised phallus, or, expressed another way, of the circumcision. Bagster's Bible says that Baal Berith is Mercury or Hermes, which again signifies simply the circumcised phallus. But there is a "God Berith" mentioned in

Judges ix., 46, worshipped by the men of Shechem, and we read in Judges viii., 33, that the "Children of Israel made Baal-Berith their god." This is identical with the Lingam Yoni altar of the Hindus, which is their Maha Deva or Great God. There seems to be a difference between the two as they were fighting against each other. The fact is that the Baal was the phallus and Berith signified the circumcision of the phallus or the mark or ring round the phallus, so the Children of Israel worshipped the organ as they did a stone pillar as representing the very masculine Iové, and so represented the Right hand cult, while the men of Shechem worshipped Berith, "the ring," which may have signified the female emblem, and so were left hand worshippers. As this was rank blasphemy, the Israelites thought it right to burn alive all the "men of the tower of Shechem" with their holy women, "about a thousand men and women," "in an hold of the house of the god Berith." The same idea causes riots in Ireland to-day. The Catholics are Mariolators, female or left-hand, and the Orangemen are Christolators, male or right-hand worshippers. In the Greek Bible Baal Berith is Baal Diatheké, that is, Baal of the Covenant or the circumcised Baal;

and as Baal is Bosheth the “shameful thing,” we again arrive at the circumcised Phallus. In the *Encyclopædia Biblica*, col. 403, we are told that the “Israelites in whom the national spirit was strongest had no scruple in calling Yahweh their Baal,” in fact David named his sons after Baal, and Iové became their Baal when the Hebrews entered into possession of the land. Saul’s son is called Esh-Baal—man of Baal—in 1st Chronicles viii., 33, and frequently called Esh Bosheth—man of the phallus—in 2nd Samuel, ii., iii., and iv., so, as Bosheth, the undoubted phallus or “shameful” thing (“having thy bosheth naked”), was Baal, and Baal was Iové, Iové himself was simply the phallus, or the phallus was his symbol. That this was the symbolism of all the prophets is rendered clear in Hosea xii., 5, where Hosea calls Jacob’s Iové his “Zakar,” mistranslated “memorial” really “sword,” or male thing of the Zakar and Nekaba (male and female of Genesis), the sword or the cross being a constant symbol of the phallus.

The mark of circumcision is a ring round the phallus, called Berith (as illustrated on p. 82), so Baal being a pillar or sword god, Baal Berith is the dagger and ring, again the

double-sex, life, or creative symbol. Thus we see that even the apparently completely disguised name "covenant," as that which was in the Ark, is traced down to the universal god of the Hebrews, the phallus, in such a form as to yield the double-sexed symbol. This symbol is that of marriage, when a ring is placed on the finger to create the IO, pillar and ring symbol, to indicate that the individual is now dedicated to the god-like mystery of the production of new life.

Larousse in his *Grande Dictionnaire Universelle* says, "The Hebraic phallus was during nine hundred years the rival of the victorious Jehovah." They were not really rivals, only two names for the same thing. I have devoted some space to a discussion of the equivalence of all these names and gods, as there has been much careful editing of the Scriptures to hide the true character of the Hebrew god.

In my work on *Christianity* I wrote, "the Bible is the history of the evolution of a spiritual religion from a material or naturalistic paganism," and we see the Hebrews, or their writers, gradually modifying their ideas and statements and finally becoming ashamed of their early grosser superstitions. I have dwelt very fully on the real beliefs and prac-

tices of the ancient Hebrew people, as they show that their moral and intellectual level was that of the Abyssinians and Dahomeyans or Old Calabarites of the present day, and that they were quite incapable of appreciating the far higher sun worship even when it was introduced in more modern times in the New Testament. Their priests' and poets' writings are another matter. We find, for instance, that the first list of Patriarchs lived from over eight hundred to nearly a thousand years. This was taken from the immensely longer lives of the Babylonian patriarchs, but, as I have before pointed out in the matter of Samson, the Hebrews had a genius for reducing heavenly, god-like, or miraculous accounts to a more human basis, or they reduced other nations' gods to Hebrew men to degrade them, so they reduced the original Babylonian lives to less miraculous lengths. But this did not satisfy later scribes, so we have a second set of Patriarchs, Shem's posterity, where the length of life is gradually reduced from five hundred to two hundred and five, and further to one hundred and nineteen years. The mythical Moses takes the last step in his Psalm the xc., and states man's true longevity, "and the days of his years are three score years and ten."

In the time of Jacob the post, pillar, or phallus worship was rampant, as Isaac, Jacob, and Joseph are all direct names of the phallus (see my *Gods of the Hebrew Bible*, Part I.), and they worshipped the "Rock that begat thee," and were reproached for being "unmindful" of it (Deuteronomy xxxii., 18). Some Nabis became ashamed of this worship, urging its abandonment, and Isaiah, at xliv., 19, says: "Shall I fall down to the stock of a tree?" and Jeremiah says saracastically, ii., 27: "Saying to a stock, Thou art my father, and to a stone Thou hast brought me forth;" and x., 8: "The stock is a doctrine of vanities;" and iii., 9: "Committed adultery with stocks and with stones." So the stone pillar god is abandoned by some of the Nabis. Then Moses made a brazen serpent, a phallus, when the Hebrews got bitten with fiery serpents (really were smitten with sexual omphallic disease), and he who adored this serpent was supposed to be cured. This brazen serpent remained an object of adoration till King Hezekiah's time when he "brake in pieces the brazen serpent that Moses had made" (2nd Kings xviii., 4). ...

The last step was commanded by a Nabi, Jeremiah, who says (iii., 16): "They shall

say no more the Ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall it be made any more." This amounted to a repudiation of all their old religion, as the ark with its rod of god and his two stones were the core and centre of the Mosaical dispensation. So, miraculous length of life, stone pillars, the two holy stones, the rod of god, brazen serpent, and even the terribly sacred ark are all repudiated. Yet Hosea iii., 4, says that without Matzebah (stone column), Ephod (serpent and witness, rod of god and stones), or Teraphim (phalli), religion could not be practised. Perhaps all this repudiation of ancient customs (which never took effect) may be due to editorial work as late as 400 A.D. Or it may have been a gradual process carried out in obedience to the Rabbi's rule to substitute other words, where the "parts" of the god were too rudely described, as in Exodus xxxiii., 23. In any case, one set of phallic symbols were merely replaced by another.

But, after all, the Hebrews had only been practising the customs common to all nations, even of early savage nations, like Scotland, isolated from Asiatic influence, where in pre-

historic times the phallus, emblem of eternal life, was carved on gravestones (see *Christianity*, p. 30), and two round or egg-shaped stones were laid in a shelf in all burial caves. Several of these graves were opened and investigated by my old friend, the late Dr. R. Angus Smith. Not only so, but many rock temples in all parts of the world are so decorated, and at the Holy Sepulchre in Jerusalem, in one of the chapels, that of the "apparition," were two round stones of white marble; and in a little cell close by is the "pillar" of the "flagellation," all ithyphallic gods carry a flagellum or scourge, like Osiris



Fig. 16.

of Egypt (see Fig. 16). So here we have at the most sacred centre of Christendom a cell, or ark, or tabernacle with the rod of god and two stones, so long the arcanum of the Hebrew clan, and no doubt only repudiated by some extra ascetically inclined Nabi, but never by the people. Captain Condor reports in the Palestine exploration papers that sharp peaks have up till now been worshipped by the Fellahim (Phala-im, phallic men), as Ed or Zikar—"witness" and "male" of the Old Testament. The worship was universal, and a lingaic pillar, or the Old Testament Matsebah, represented equally Baal, Jehovah, Moloch, Kemosh, Osiris, Jupiter, Mercury, or the Indian Siva.

I have endeavoured to give the reader a true sketch of the tendencies of the Hebrews as to the symbolical elements of their worship, but it would take several volumes to deal with it fully. I have in my other volumes endeavoured to present different variants of this symbolism. However, enough has been said to show that the whole trend was towards a phallic symbolism, and we have scarcely a mention of sun worship. Even Samson, a Hebrew copy of the Greek Hercules, is the "small sun," and a mere man who killed the

Philistines by human means, whereas their Trinity in Unity, rod, stones, and ark had power to strike anyone dead and to discriminate who did or did not belong to the clan of Levi, as it only struck dead those who did not belong to the priestly clan; and it caused enormous mortality amongst the Philistines, so their idea of an all powerful god was the same as ours in the 'Creed, the Trinity in Unity. It is therefore very probable that Jeremiah's injunction had no effect, and it is only put in to show the advance which *ought* to have taken place, just as the tabernacle was a priest's dream of what they ought to build. (See my *Romance of the Hebrew Tabernacle or Christianity*.) As to astronomical knowledge, they had none. They did not even name the days of the week, but counted by days of the moon's month, which they divided into four quarters or weeks by Sabbaths, but which were fixed anew by every new moon, and hence their ideas of astronomy were achraic and chaotic. In my larger book, *Christianity*, I have shown the important place astronomy held with all great nations, and especially as to the naming of the days of the week. At first the Babylonian method reigned supreme, as they were the greatest

astronomers of Asia. The *Encyclopædia Biblica* gives a very good account of their astronomical knowledge. “Herodotus and other ancient writers concur in tracing to Babylonia the origin of the science of astronomy. . . . The most notable scientific achievements of the Babylonians were their knowledge of astronomy and their method of reckoning time. . . .” “From the earliest times, in fact, the Babylonians divided the year into months, partly of thirty and partly of twenty-nine days, and by means of intercalary months they brought their lunar and solar year into harmony with each other.” They had good observatories at Assur, Nineveh, and Arbela, and the astronomers sent signed reports to the King at regular intervals, and special reports as to eclipses or other more rarely occurring phenomena.

They took the most distant planet then known—Saturn—as the “ancient of days,” or father of the gods; and Saturn’s day remains amongst the week days of most of Europe and Asia till this day, as I have detailed in my larger book. Then came sun worship, when the sun became the ruling deity, and the Roman Sun day usurped Saturn’s day, or Saturday, as the most holy day of the week,

although Saturday kept for ages the position of a half holiday and was never abandoned by the Hebrews.

After the great break up of the Babylonian rule, Christianity and Mohammedanism were gradually founded, and these two great sects changed their holy day, the Christians to the masculine Sun's day, and the Mohammedans to the feminine Venus's day, the "Free day," our Friday, day of Freia, the "free goddess," leaving Saturn, Sabbato, or Sabaoth to the Hebrew conservatives, and as a half-holiday in Christian countries.

I have insisted on the phallic leanings of the Hebrews and on their ignorance of astronomy as being necessary to the complete understanding of their treatment of the subjects of the passover and the crucifixion. There was one more element in the religious cult which must be mentioned before we can treat of the real subjects of this volume. The old Mosaic dispensation took no cognisance of the idea of an immortal soul, and therefore resurrection was to them an unknown idea. There was a dim idea of raising spirits by witches (witch of Endor), like our modern table rappers; and poor old Samuel seems to have been somewhat querulous at being "called up;" but, as

Professor Sayce says: "The Mosaic law maintained a resolute silence on the doctrine of a future life. Of the doctrine of a resurrection there is not a whisper. The law of Israel did not look beyond the grave."

Job in his misery says (chapter vii., 21): "For now I shall sleep in the dust and thou shalt seek me in the morning, but I shall not be. . . ." "Are not my days few? Cease then and let me alone that I may take comfort a little, before I go whence I shall not return, to the land of darkness and the shadow of death; a land of darkness as darkness itself, and the shadow of death without any order, where the light is as darkness" (Job x., 20-22). "Why died I not from the womb? . . . For now I should have lain still and been quiet, I should have slept, then had I been at rest" (iii., 13).

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (chapter vii., 9). Or in Ecclesiastics iii., 21: "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth." . . . "All go unto one place; all are of dust, and all turn to dust again."

So, as both the passover and the crucifixion

were miracle plays of the death and resurrection of the sun, they were quite foreign to Hebrew ideas.

One very important faculty the poets of these mountainous people had, and that was a fine poetic fancy and a grandeur of denunciatory and imagery far surpassing that of any Eastern nation, except perhaps the Greeks. But it had a curiously personal quality, and foreign gods were absorbed and became earthly, and part of the tribal history. They had also very bitter tongues when speaking of their enemies, and their writers evidently wished to uphold the tradition that they were a chosen people. "You only have I known of all the nations of the earth," said Iové, and he promises to dwell among them personally. So they treated all other nations with scorn; weaker nations they slaughtered or said they did (see Laish), and the stronger ones they defeated in imaginary miraculous ways. If they could not prevail with the sword, they did so with the pen. Esther, Daniel, Bel and the Dragon, and other books were written to belittle the kings and gods of Babylon and Elam, to revenge themselves for their captivities there. They defame Nebuchadnazzar, one of Babylon's greatest kings, and they

throw ridicule upon the dragon which plays a great part in the Babylonian story of creation, illustrated on our gold coinage. In Esther they slaughter the Elamites in Shushan, and a Jew rules Babylon and Elam, and their Exodus tales are a revenge for their enslavement and expulsion by the Egyptians.

Notwithstanding their fear of syphilis, and the priests' constant denunciation of phallic practices, *when not performed under the Iové cult*, they had the most intensely phallic celebrations, not only sanctioned, but specially commanded three times by their Iové. The *Encyclopædia Biblica*, col. 2066, and Dr. Adam Clarke agree in saying that the priests and consecrated women actually set the example or led off in the licentious intercourse of men and women. Of course the Hebrews were not alone in this, sacred prostitutes having been attached to all temples all over Asia in early times. The principal Jewish feast was the Feast of Tabernacles or Succoth Benoth—Tents of Venus—as BNTh or Benoth is identical with VNS, Venus, in unpointed Hebrew. These tents of Venus were included in a great annual feast, and in them young women exposed themselves to prostitution in honour of the "productive powers feminine," but under

which goddess or Queen of Heaven we are never told, unless it were Venus, as the Hebrews never had a word in their secret or temple language for goddess.

We are told of only one great phallic feast with its erotic "pouring out of the waters," and its attendant phallic orgies (see my *Queen of Heaven*), but Kadeshoth were attached to all temples and consecrated for life, so these practices were perennial, although indulged in by the whole community at stated dates as religious festivals.

The Hebrews had a much more degrading custom in consecrated men, Kadeshim, called in our Bible Sodomites, and as they, too, were attached permanently to the temples, all these practices were constantly indulged in, and the fees formed the revenue of the temple. Laws had to be passed to prevent connection with animals.

While the Hebrew clan in its mountain fortress lay steeped in its barbaric customs, the greater nations were making intellectual progress and taking a wider outlook on the "Tao," or "way" of the universe. China had long since founded her national religion on astronomic data, and in great part so had India, while the Babylonians were the great

astronomers of the world. Egypt also had its astronomic "houses" for its god, which slowly changed with the "precession of the Equinoxes," but that was almost hidden in practice by their very complicated ritual. All their temples were, however, most correctly oriented, if not to the Equinox, nor to the Solstice, then to the periodical conjunction of some planet with sun at the moment of its rising in the morning, and when that phenomenon was a conjunction with one important planet, and of rare occurrence, a temple was built to commemorate the event, carefully oriented to the point of the Eastern horizon where the event took place. (See Lockyer's *Dawn of Astronomy*.) Even the rude Britons, 1600 B.C., correctly oriented the Circle at Stonehenge to the summer solstice, so that the rising sun on the 22nd June would shine through an opening direct on to the altar in the middle of the Circle (p. 105). But no knowledge of astronomic science reached the Hebrews. Those nations which lived in the temperate northern hemisphere, and who by their energy (living under conditions necessitating greater activity than the equatorial peoples) influenced all other peoples by their ideas, very early appreciated that the great

power for weal or woe in the life of man was the sun. When the sun journeyed south in winter, all productive power ceased, Proserpine descended into Sheol, and all nature lamented. Should the sun never return, universal death would reign, and when the sun began his return there was great rejoicing, because a "new year" had begun, and this fête is still held under its true name and date in France, Germany, and Scotland, but the English have, under Catholic influence, named it in honour of the birth of Christ, the latest sun god, and they call it Christmas. The true date ought to be the 22nd of December, and we ought once more to amend the calendar, dropping ten days, and making the day after 21st December the first day of January or true New Year, having one date for the Solstice, or New Year, or Christmas, instead of three, which are at present 22nd December, 25th December, and 1st January. Calendar and sun would then synchronise. The sun was supposed to stand still (solstice) over the 21st December, and, in fact, it was represented as dying on the 20th, lying dead in the tomb 40 hours, from 4 p.m. on the 20th till 8 a.m. on the 22nd, and these 40 hours, called three days and three nights, became a holy number to the Hebrews,

although they never seem to have practised solar religion, of which it was the most important element. But they asked leave to go a *three days'* journey into the desert to hold a hag at the equinox, and this may indicate that a faint echo of astronomical mythology had reached them. But although the sun was re-born on the 22nd December—re-born to the salvation of mankind—the struggle between Typhon, or the evil of cold and darkness, and Adonis, Osiris, Tammuz, or other sun god, as the good god of light and heat, was by no means over. The months of January, February, and March are often the most deadly months of winter. So all the world, while rejoicing that the young sun babe was daily growing in strength, yet felt that they were not sure of salvation from the dread talons of the evil winter until the sun passed over the equator, and by entering into the northern hemisphere brought salvation to man and produced summer, paradise, or the garden. So the annual death or lying still of the sun was a celebration of all northern nations, first a doleful mourning, and then a rejoicing when the sun was safely re-born, and a greater rejoicing still when he crossed over.

We read in the Bible that the women wept

and tore their hair in their grief at the annual death of Tammuz, the Cupid or Adonis of Syria, who was slain by the tusk of the wild boar of winter, and in my *Christianity* I show the Egyptian women similarly weeping and tearing their hair for the dead Osiris, or for the

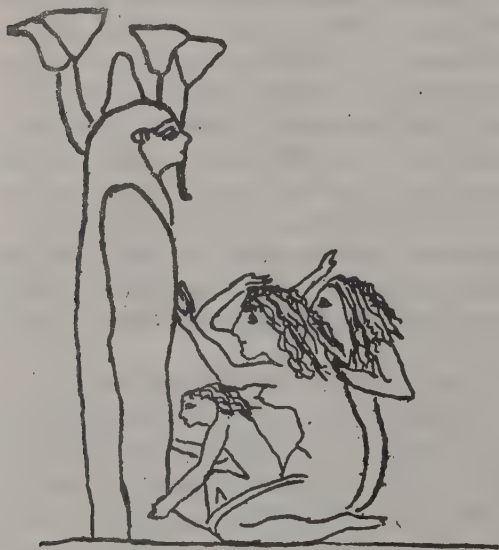


Fig. 17.

loss of his reproductive power (Fig. 17). In both cases the loss of the sun's fertilising power was the subject of the lament. We remember

that when Typhon, the demon of winter, slew Osiris, and scattered parts of his body all over Egypt, the phallus, or life-giving part, was lost. So when Tammuz was slain by the Boar its tusks destroyed his genitals. The Rabbis held that when Ham *saw* his father drunk and naked, he emasculated him, as he died immediately after. Ham was dark winter, or the sun going south. Noah was really a sun god, as he planted a vineyard, and the vine is the symbol of all sun gods. When the sun went south (Ham represents Africa or the south), the sun lost his fertilising powers in the northern hemisphere. All these ideas, held astronomically by the great nations, reached Palestine only in an anthropomorphic form, and were incorporated by the Hebrews in their tribal history.

That the worship of the Sun has been world-wide is illustrated by two undeniable facts—first, that the holy day set apart for religious worship in all important countries was called Sun's day (for fully detailed proof see my *Christianity or Symbolism*, pp. 104-109); and second, that temples all over the world have been oriented to the sun at some important stage of its movement. Even the Jerusalem temple was so oriented, although the Hebrew

Nabis bitterly condemned Sun worship. The Elohi and the IhOh (Iové) of Israel were sun gods in Exodus xxiv., 10-17, where (17) "The sight of the glory of the Lord (IhOh) was like devouring fire on the top of the mount in the eyes of the children of Israel; and (10) they saw the God of Israel" (Elohi, El, or Eloï to whom Jesus appealed—Mark xv., 34), "and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." It would be hard to find a better description of the burning sun in Sinai in a clear blue sky.

The two gods, IhOh and ELOI, mentioned are also phallically identical, as IhOh is clearly the IO, piercer and ring of Persia—male and female; the two h's simply emphasise the femininity of the O, making it, in fact, "Eve," while Eloï is El, the pillar god of Jacob (Genesis xxviii.), coupled with OI, which is the double-sexed IO reversed—OI, just as O-Phala is rendered Phala-O, written Phara-oh—male and female in the Old Testament. So we see the leading place held by phallism even in Sun worship through the names of the Gods and constellations. Phallism was always the real religion of the common people, and Christianity is Phallic, as its prime actor was the

serpent—the phallus—and the “fall,” requiring redemption was “fallic” or phallic.

But foreign priests were sometimes sent by the conquerors of the Hebrews to re-establish the Hebrew religion after Jerusalem had been sacked, and their temple and its ox skin sheets of untanned leather, on which they wrote or painted their holy scriptures, had been burnt. Ezra and Nehemiah were two such priests, although Professor Cheyne of Oxford tells us that the Book of Nehemiah is entirely artificial.

No doubt they found their task somewhat difficult, as we find even the Romans were baffled, and at last deported the stubborn Hebrews to root out the pernicious “viper’s nest of superstition.”

Even when a great administrative priest made a “reformation,” it was only accepted by the priesthood, as the Fellahim or Falahin (plural for worshippers of the Phallus) remained phallic worshippers of stocks and stones, pillars and caves, peaks and omphes, male and female, Zakir and Nekebah, right down to at least 1700 A.D., when Messrs Maundel and Sandys made their famous report on the Holy Sepulchre and its human and religious surroundings.

We have accounts in the Bible of reforming Kings, as when Hezekiah " brake in pieces the brazen serpent Moses had made," one of their most holy possessions, and evidently most carefully preserved in the tabernacle. But many reforms were a mere attempt to prevent the children of Israel from conducting their practices under Ale-im other than Iové's Ale-im, as the priests could only collect Iové's dues, but the practices remained identical under all the Ale-im or Alés, Elis, Elois, or Allahs of Palestine, the principal of which practices were, as we have seen, indiscriminate slaughter of man and beast, child sacrifice, but, above all, pillar worship and phallic orgies in the tents of Venus at special festive seasons, such prostitution being open and communal, and under sanction or even public direction of the priest, as in Abyssinia to this day. The fees were paid into the temple treasury (*Encyclopædia Biblica*, col. 2156). This cult flourished everywhere, no doubt during the warm weather " under every green tree," " at the head of every way," " in every street," as painfully detailed through all the prophets' scoldings. They tell us that the " shameful thing," the Pessel or Bamah, was erected everywhere and worshipped as in Dahomey,

where, Burton tells us, huge phalli met one at every street corner. In this they simply fall into line with all nations in a certain stage of their development. We have read of such orgies in the Roman feasts, saturnalia, etc., of which they had over twelve a year, and similarly with Greece and other nations. Some nations passed more quickly through this phase than others. Some, like India, have great masses of the population absolutely standing still as to religious development, so we witness in India to-day the active indulgence in the erotic rites to which Spring gives rise, and to which I have referred in the opening paragraphs of this book and detailed in my *Christianity*. To such feasting belonged the Feast of the Passover, but, like all great world-wide celebrations, this feast was absorbed by the priest into the tribal literature, and used as the celebration of an impossible tribal triumph, the Exodus from Egypt.

In order to make this clear, we must avail ourselves of the analysis of this literature given in such a masterly manner in the *Encyclopædia Biblica*.

As to the celebration itself, it was universally a rejoicing at the return of the sun, the advent of a better condition of the world than

had reigned all winter. This is still very actively celebrated in many parts of Europe to this day. In passing through Holland on the afternoon and evening of Easter Sunday in 1914 I saw the country ablaze with bonfires, some of them huge, which were lit to symbolise the return of heat and light, just as the Englishman brings to his table at Christmas the flaming ball we call plum pudding, rich with the fruits of summer, to rejoice at the return of that other flaming ball, the sun. We may find it signalised by a feast of increase (always very phallic), because the young of the flocks were born at that time, and, in fact, the great ceremony in the passover celebration was the slaughter of a young lamb and roasting it and eating it the same night. Dr. Benzinger tells us, in the *Encyclopædia Biblica*, that this slaying at night was proof of a very great antiquity for this feast, as it shows it was originally connected with the moon—"the moon to rule by night"—perhaps the first new moon after the Equinox, like our Easter. But it became, like similar feasts in all lands, a Bacchic rejoicing for the return of the sun, or of Proserpine, or in fact a Spring feast; and it was, as the Bible tells us, a true "Hag" or Pessah, a word originally meaning transit or

passing over, but ignorantly used by the Hebrews for a phallic “dance.” Their Pessach or Passover was a festival with dances, processions, and a joyful sacrificial meal, and Josephus tells us that during the feast four goblets of red wine were solemnly drunk, so the feast was very “merry,” and similar to the feast of Tabernacles, or Roman Floralia.

Its name, Pessah or Pesach, was simply the Babylonian Passach or Pascha, meaning transit, crossing, or passing over (see *Encyclopædia Biblica*, cols. 3590-3600), and it was truly a transit or “sun-passing-over” feast, but its true signification was unknown to the Hebrews, and the legend of Iové “passing over” their houses was doubtless invented to explain the name. This is a very common origin of legends—the ignorant explanation of mysterious words of foreign origin, or whose true significance had been forgotten.

That such feasts were at one time universal is known to all scholars, but that they are still celebrated, even in Europe, is not generally known. The ancient celebrations are mentioned in the *Encyclopædia Britannica*, 404, C. and D., 10th ed., by Professor Ward, who says that the participants went about carrying the phallic emblem, and Suidas tells us that during

such festivals the clowns and actors wore phalli of red leather—the “Ruber Porrectus” of Horace—and the word used to describe them was that used by all learned authors to-day to describe Osiris, Min, Krishna, or Hermes, when displaying an “upright” or erect phallus—“Ithyphallic.” They also combined praise of the god (phallus) with gross personal ridicule of bystanders, as they do in India to-day. (See Dr. Oman’s *Brahmins Theists and Muslims of India*.) I saw the same thing in Palermo, in Sicily, 1878, in the celebration of St. Rosalie (the Red or Rosy saint, a title used by the Rosicrucians, an obscene sect; (Adam was the Red One.) The bolder spirits exhibited the real phallus in the rowdy procession in the early hours of the morning as late as 1905 (see my *Christianity*). Palermo has a very phallic-sounding name, including both sexes, Pala and Ma.

But in India the time-worn celebration is seen flourishing as of old, when in the “Holi” procession there was a Bridegroom with companions (to illustrate the rôle of the Bridegroom-Sun, Christna), who sang and gesticulated in Corybantic style, and indulged in acts of coarse indecency, too gross for reproduction or description. The Bride was in another car.

Crimson dyed water was sprinkled on the crowd to imitate wine, but the red colour had an erotic and phallic significance. Krishna was represented with his milkmaids by a young man, and some of the prostitutes or pallaki of the town. The prostitute in India has still a semi-religious position, and is not despised. The crowd becomes intoxicated with a fanaticism of licentiousness, and acts of gross indecency are perpetrated by youths with the full appreciation of the spectators, and they attach to their bodies a coarsely fashioned mechanical toy (*Ruber Porrectus*) to aid them to illustrate nature's creative act. Such processions were universal, and are always said to have been "merry," as is said of the Feasts of Tabernacles and Passover.

The ancients made the sun a Bridegroom, and married him every Spring to the earth, and to emphasise his bridegroom rôle they gave a phallic name and symbol to the constellation of the heavens (or house) in which he dwelt at the "mating time." So we have the ram, bull, castor and pollux, crab, lion, virgin, balance (*phallus*, *palas* in Hebrew), scorpion, shooter of piercers, goat, micturator or fertiliser, and fishes, all highly phallic emblems. It took the sun 25,000 years to be

bridegroom to the earth in all these houses in turn in the Spring, but they gradually formed the Zodiac or Zone of Life, or Heavenly Zion, each constellation being a sign of life quite equal to the phallus. So we see that, instead of astronomy being the early spring of religion, its names, symbols, and celestial mythology were actually derived from the symbolism of the far older phallic religions.

We may now consider the Hebrew passover, celebrated at the same time as all the northern world was celebrating the passing of the sun over the equator at the equinox, to renew the fertility of Northern lands by playing bridegroom to the earth.

The *Encyclopædia Biblica*, which embodies the latest results of Church and Hebrew scholarship, tells us in col. 3590 that there were two quite different feasts described as taking place at the same time as the Spring feasts of other nations—the two names signifying quite different things. The one was the feast of the Massoth or Mazzoth, the feast of unleavened bread, which was a very ancient Canaanitish practice, and was probably adopted by the Israelites when they dwelt amongst that people (*Encyclopædia Biblica*, col. 3592). The *Encyclopædia Biblica* further

says, in col. 2237, that “ the children of Israel adopted all the Canaanites’ practices,” and that “ Iové (Jehovah) was the Baal of Canaan” (col. 1511). The Mazzoth was a cake hastily baked when everyone was in the fields cutting the first of the harvest. As they had no utensils with them, and were busy, they simply crushed their barley and baked it, without setting it aside long enough to become leavened or fermented. Hence it was said to have been baked in haste. It was also an offering to the god of the field, or corn spirit, as Sir James Frazer would say. It may have been an Egyptian practice, as similar cakes, called Mest—practically the same word as massoth—were presented by Egyptians to Osiris. The second feast mentioned in the *Encyclopædia Biblica* was the pessah or pass-over, and it is asserted that this Spring feast was of very ancient origin, practised long before the date of the mythical Egyptian episodes (*Encyclopædia Biblica*, col. 3594).

But we will see on closer examination that there were four distinctly described ceremonies detailed separately, although thrown together and blended in the text, and so rendered not at all clear. They were (1) the important feast in the desert to Iové, with its symbolical

three days' journey, like Jonah in the fish and Jesus in the tomb, which was the sole cause of the quarrel, but which is never given a name. This was no religious ceremony of prayer and fasting, but an orgiastic hag or phallic dance, accompanied by a feast of meat and wine (*Encyclopædia Biblica*, 3981), and at col. 1509 we are told that there was "no distinction between religious and secular feasts;" and, again, that "the entire religious observances were these feasts" (col. 1513).

We thus see that their religion was orgiastic or saturated with phallism, a fact ignored by all speakers or writers who uphold the sacred character of the Old Testament. The hag they were going to hold is never called the Passover, as the Passover is only instituted after all the miracles caused by Pharoah's refusal of the hag expedition, and just before the slaughter of the first-born, with which the writers connected it.

In the majority of passages (there are ten verses relating to this in Exodus v., vii., viii., and ix.) it is called a "sacrifice," and we know that what was called the "great sacrifice" was intercourse with the Kadeshah in the temple. We will return to this later. But this feast was never called the passover.

(2) The next sacrifice is that of a young male lamb, which must be roasted, and neither eaten raw nor boiled. This roasting had an astronomical basis, and the service was called the passover of Iové (Exodus xii., 11), and the slaying of the lamb was called the killing the passover (Exodus xii., 21).

(3) The next ceremony mentioned was the sprinkling of blood on door posts, which became "gods." This is called the sacrifice of the passover of Iové.

2 and 3 are described as one ceremony, but we will see that they were originally two quite different ceremonies.

(4) Lastly, there is at Exodus xii., 15, the feast of unleavened bread, although it is not called a feast in this part of Exodus.

Besides these, there were others of later introduction, but held at the same date, such as the "merry" feast of the circumcision and "Purim," explained in that work of literary fiction, the Book of Esther, which was written to represent the Babylonians as being overcome by the astuteness of the Jews, and also to degrade the Babylonian and Elamite gods.

Several new feasts were introduced, and old ones abandoned, in the Old Testament (see cols. 1515 and 1516, *Encyclopædia Biblica*).

By the introduction of Christianity all these feasts were replaced by two purely astronomical feasts, viz. :—Christmas, which is really “New Year,” celebrating the birth of the new sun; and Easter, with its passover or cross-over (crossification or crucifixion) and ascension, representing or celebrating the passing over of the sun from the Southern to the Northern hemisphere, and by its ascension and entering into the constellation of Aries, the lamb, and the production of summer, the garden, or paradise to the salvation of mankind. The Romans, who introduced Christianity, had long celebrated “New Year” as the birthday of the “Invincible Sun.” The Hebrew passover, the Babylonian Purim, and the resurrection of Jesus record the transit of the Saviour Sun, and occur with many similar feasts on the same mean date; but some being moon-fixed, their celebration may vary in different years as much as four weeks, as does our Easter. It is a curious thing to see the date of the death of Jesus swayed by the “inconstant moon.”

Now, as to the meaning of these various observances. The Mazzoth cakes have already been dealt with; they were a common practice in all nations, as is shown by Frazer in the

Golden Bough, and need not be dealt with further here.

The slaughter of a lamb and the smearing of the door posts with blood are dealt with in Exodus as two parts of one ceremony, but they are of widely different origin and meaning, the one being astronomical, and the other relating to pestilence. On the other hand, the great sacrifice, or hag to Iové, the cause of the dispute, and mentioned so often in Exodus, is coupled up with pestilence when first mentioned in Exodus v., 1-3, but there was no connection between the two, except that such hags spread the worst of all the pestilences.

The sprinkling of blood on the door posts and lintels was a well-known ritual employed when any pestilence was abroad. The door posts of their houses or the poles of their tents were sprinkled with blood as a precaution against all sorts of pestilence, whether of man or brute. The door posts are transformed into "Elohim" or "gods" in Exodus xxi., 6, by this operation, although it is wrongly translated "Judges," and we know that posts and pestles were called Eli-im or gods (p. 56), so the blood-sprinkled pole-gods were a strong fetish. The tents of an army were thus sprinkled, and the Bedouin still sprinkle their

camels with sacrificial blood, in order to protect their herds. As pestilence was rampant among the Jewish slaves (Egypt is seldom mentioned, even a thousand years later, without "pestilence" coming in), they smeared their door posts with blood to expel the pestilence, and demanded to go out a "three days' journey" into the wilderness to enjoy a merry hag to Iové, "lest he fall upon us with the pestilence." So the blood sprinkling had really no connection with the eating of roasted lamb, except that perhaps when there was a lamb sacrifice blood was available for sprinkling their posts should pestilence be abroad, and yet we see the hag to Iové coupled with this pestilence cure with which it had no connection. Why this was done we will discuss later on. But the great demand was for a hag or merry dance, *a three days' journey* out in the desert, at the date of the Spring Equinox, and it was represented to be so important that every device was used to make the Pharaoh yield them this privilege; so it must have been their most important feast, but, strangely, they never give it a name. The whole passage shows the work of various editors, who wished to include under one date many feasts all celebrating the Spring Equinox, which had

been forced upon the Israelites during their various captivities, and yet to so couple them up as to disguise them and then to cut out the name of the greatest feast of all.

The greatest feast of all nations is that of the Spring time, when the return of the sun fertilises the earth, and which was in ancient times New Year also. In all nations that feast, fête, or dance was entirely phallic, as it was the mating time of all animals, and the warm sun brought new life to vegetation, man, and animals alike. But the real name of this Spring feast is not far to seek. The restriction of the application of the name passover to the slaying of a lamb and sprinkling of blood on door posts to prevent the slaughter of their first-born is a piece of priestly invention to use the rejoicing of all nations for the return of summer, as part of their miracle play of the defeat of the Egyptians. They called their great hag the Pessah, Pasach, or Pascha, as we use it in the adjective "Paschal," a Babylonian word which in a note in cols. 3595-6 of the *Encyclopædia Biblica* is said to be "the spring festival held among many peoples at the time of the equinox: pesah (=passing over, transit) according to this view means the triumphant passage of the sun through into the

sign of Aries"—the lamb, hence the lamb sacrifice. The *Encyclopædia Biblica*, col. 1510, tells us that "one portion of the feast of Massoth—the passover—goes back to the Nomadic life of the Hebrews," *i.e.*, when they were a tribe of Northern Arabia, and before their enslavement by the Egyptians, and that there is a "Jewish tradition which has the correct view that the passover is earlier than the Exodus" (*Encyclopædia Biblica*, col. 1510); and that "the ancient Arabians held a similar festival in the spring."

So it was not ordained to be celebrated in memory of the sparing of their first-born in Egypt; in fact, it could not be, as it was practised, even in the Exodus tale, which should try to hide the fact, before the necessity for saving their children had arisen. (See *Encyclopædia Biblica*, col. 3592.) Although the Hebrews in their degraded state held fast to purely phallic festivals, and their Nabis bitterly condemned any worship of the Host of Heaven, they were an Arabian tribe, and in Arabia there was always an astronomic bias (to this day the names we use for the principal stars are mostly Arabic), so the great feast of the Hebrews was no doubt originally of the same nature as those of other nations, and the

“ passing over ” form of the blood story was invented to blot out traces of a worship which the Levites bitterly condemned.

Another proof of the astronomical basis of their great festival is the slaughter, roasting, and eating of the lamb. That it must be a male lamb shows a very interesting relic of their sojourn in Egypt, where Zodiac worship with Ra, the sun god, was the object of worship. We remember Aaron making a golden calf. The *Encyclopædia Biblica* and the Lexicons state that the word used—eglah—means a cow calf. There was a fierce quarrel between Moses and Aaron about this golden calf. Moses represented a most masculine religion, which ignored the female, while in Egypt Isis was the active living deity, Osiris having been slain by Typhon, so their religion had a feminine side represented by Hathor, the sacred cow—although the Bull Apis was also worshipped—right and left hand cults. Aaron is the same word as the Hebrew for Ark, the Ruach of Scripture—mother of all creation—and here we have a female named priest, Aaron, adoring a female symbol—a cow calf—of an obsolete constellation; and a masculine priest, Moses, insisting upon a masculine object, the ram-lamb—symbol of the new

house of the sun ; so Moses and Aaron took opposite sides in the religion they had adopted from Egypt. But while Moses adopted the latest zodiacal sign Aries, Aaron conservatively clung to the former sign Taurus.

The sun was, at the Spring Equinox, passing into the constellation of the Lamb or Ram (identical words originally), and as the constellation in which the sun "dwelt" was hidden by the glare of the sun's fire, or the Lamb was "burnt up" at the Spring Equinox, so the sacrificial lamb was also burnt or roasted and called a burnt offering. Like all priestly compositions, there is a play upon words in the tale of the passover. The name of the passover, *pessach*, *pesah*, or *pasach*, means, as we have seen, transit, and when Iové says "I will pass through the land of Egypt" (Exodus xii., 12), the writer uses a word which primarily means *pass over* [the land], from the root ABR; while when he says "I will pass over you," he uses the word "*pesach*," the word which gives a name to the great hag of the transit, and means transit or a phallic dance, as does the word "*hag*." It also means "to become lame," the result of such "dancing."

As the series of mythical episodes culminating in the children of Israel going through the

Red Sea on dry land became the great epic of the Israelites, they not only named their great national feast from the "passing over" or sparing their children by Iové while he slew those of the Egyptians, but they actually named their tribe "Hebrews," or Ibri, or Eberi, or Ebrim, those "passed over," from the same root, ABR or EBR.

It demonstrates the blundering redaction, or perhaps astute blending of names to cover up origins, when we see Abram (the Hindu god, Bram) posed as a "Hebrew" long before the "passing over" episode, and before the name Hebrew had arisen or been coined (in Genesis xiv., 13), and Joseph is call "an Hebrew" (Genesis xxxix., 14), and he is said to have stated he was "stolen away out of the land of the Hebrews" (Genesis xl., 15), whereas he came from the land of the Canaanites. These passages must have been written after the supposed institution of the passover feast in Egypt. This is on a par with the passover hag being held long before the act it was supposed to celebrate.

When the prophets of Baal tried to bring down fire on their altar (1st Kings xviii., 26), they "leaped up and down before the altar," and for "leaped up and down" the word

“ pesach ” is used, so these priests were performing a passover dance just as the Hebrews used to do, no doubt with their temple women. It is curious that in describing other phallic dances in the Old Testament the writer often uses two different words. Where the children of Israel dance, sport, or “ play ” round the golden calf, and “ rose up to play ” (Exodus xxxii., 16), the word used is the same as that employed to describe Isaac’s “ sporting ” with Rebecca—a sporting which proved to Abimelech that she was Isaac’s wife, and not his sister as he had represented. Their “ dancing ” is called zachak from zchk, the same root as that for Isaac, whose name is written Izchk, the I being added to indicate a proper name (*Gods of the Hebrew Bible*, Part I., p. 136). So the dance round the golden calf was purely phallic. But when Moses saw them “ dancing ” (Exodus xxxii., 19), the word used, Mecholah, meaning to “ turn about,” “ twist,” “ whirl,” and “ shake,” like all religious dances. When David danced before the ark in a disgraceful manner, to the disgust of his wife, there is no word for “ dance ” in the passage; the word used is Mekareka, which means a rapid to and fro motion of his “ piercer,” the essence of a phallic dance, as Horace tells us was done with

the “ruber porrectus,” while his “leaping” was from Pazaz or Pasas, a word so like Pasach that we see the phallism of the whole group, although originally astronomical (p. 392). We must never forget that Hebrew was not a language of natural growth, but was in great part a “composed” language of invented roots, derived from the Chaldean system, but known only to the priests; and when, with advancing civilisation, they became ashamed of their archaic naked words they invented new words from artificial roots, of which they alone knew the meaning or had the key. They even gave five or six incompatible and contradictory meanings to the same root to save coining a new one. Their instructions were always to replace naked phallic words with more reserved or symbolic terms. We see this in the Genesis xxx., 27, where by careful breeding Jacob cheated Laban out of his increase of the flocks. From the skeleton text which remains one can see it was too naked to be translatable in an open book, but our translators still further bowdlerised it. It begins in saying Jacob took “vigorous naked rods” and “almonds,” “rod and almond” being everywhere used in the East and in Holy Writ for the male and female organs, and the verse goes on to say

how he controlled the operations to obtain the result which enriched him and impoverished his father-in-law. The subsequent verses, mutilated beyond translation, are the result of generations of "amelioration" of the text, and are by no means a description of the operation of a magic spell, but were a practical description of how he produced striped or brindled offspring.

A similar passage, Genesis iii., 1, seldom correctly translated, should read:—"The serpent [phallus] was entirely naked and became vigorous to pour out, as Iové of the Eloi gods had made him" (see pp. 206-207).

I mention these few points to introduce some observations as to the treatment of the character of the Hebrew temple services, which is practically ignored by all writers, and is glossed over or misunderstood even by the otherwise candid and truthful writers of the *Encyclopædia Biblica*.

They also gloss over the bad character of the Hebrew god, which the *Encyclopædia Biblica* tells us on column 1512 was built on tales of Canaanitish gods, sketched on pp. 198-205 and in *Gods of the Hebrew Bible*. We are further told that they "worshipped the gods of the people that were round about them" (Jud. ii.,

12), and served Baal and Ashteroth (sexual organs, p. 308).

Yet we find scholars in the invaluable *Encyclopædia Biblica* writing in the tone of a special pleader, arguing the superiority of Iové over the other Baals, as though these scholars and divinity professors were themselves old Hebrews living under the terror of the Levites 2500 years ago. On column 338 we read :—“ Of the cultus of Astarte we know comparatively little. Religious prostitution (Hdt. i., 199; Strabo, xvi., I 2c; Ep. Jerem., 42 f [Bar 6, 42 f]; De Dea Syr, 6; etc.) was not confined to the temples of Astarte nor to the worship of female divinities. Nu. 25, 1-5, connects it with Baal-peor; Am. 2, 7, Dt. 23, 18 (17), etc., show that in Israel similar practices infected *even* the worship of Yahvé ” [my italics]. Here we see it tacitly accepted that the worship of Iové was much superior, more refined, and more moral than other religions, yet at col. 837 :—“ The holiness of Kadeshim and Kadeshoth ” [male and female prostitutes] “ who were certainly found in Israel very early . . . were set apart at puberty from the households in which they grew up, according to a custom which [still] ranges from the Gold Coast to Tahiti (see Frazer’s *Golden*

Bough, II., 225 ff).” We know the customs of Dahomey, on the Gold Coast, were identical in other details, such as the worship of huge phalli at “every street corner,” just as in Jerusalem. So here the *Encyclopædia Biblica* admits that the worship of Iové was on a level with that of the most degraded and blood-thirsty savages of our own times. Again, col. 2156 :—“ A special class of temple harlots was maintained. Commerce with them was a religious act, accompanied by sacrifice (Hos. 4, 13); *the hire was sacred and was brought into the treasury of the god* (Deut. 28, 18 (19)).” So the priests’ thunder against adultery was in condemnation of all adultery except that which brought the money for the hire of the harlots into their own treasury; and to show the depths of immorality taught and indulged in by the priests, the *Encyclopædia Biblica* tells us in col. 2066 “ of the worship at the high places of Israel in the eighth century, Hosea paints for us a vivid picture,” including the “ licentious intercourse of men and women, in which the priests and consecrated women [temple prostitutes dedicated to Iové] set the example ” [and the priests busy collecting the fees]. The *Encyclopædia Biblica*, col. 2237, tells us that the “ Israelites adopted *all* the

practices of the Canaanites," and amongst a score of texts we have their own confession. Judges ii., 11-12—"And the children of Israel . . . served Baalim [Iové was a Baal], and followed other gods, of the gods of the people that were round about them;" and Judges iii., 5, 6, and 7—"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, . . and served their gods and served Baalim and the groves," which mean the male and female organs. In another column, 1512, we learn that "their feasts *which constituted their whole religion*" "were originally Canaanite feasts, which, in common with so many portions of the Israelitish worship of Baal, were subsequently transferred to Yahvé" (col. 1511). So their religion was entirely pagan and their Iové a god founded on pagan gods, or, as Colenso long ago said, "the Jews worshipped precisely the gods of the people among whom they dwelt." Their the "Bamah," translated "high place," so constantly worshipped, was no high place, mountain, nor stone peak, as in 2nd Kings xxiii., 15, and other places we are told that a reformer "burnt it," "stamped it to small powder," and in 2nd Kings xvii., 23, we see

that the "high places" were kept in houses. It is now admitted that one cannot stamp a mountain to powder, nor burn rocky mounds, nor keep a hilltop in a small tent, so these Bamahs were wooden, clay, or stone phalli, and were "high" only as indicating an upward tendency or stretching up tendency, expressed by "ruber porrectus," as are so many words translated upright, mighty, high in the Bible. They were erected at "every street corner," "at the head of every way," and "under every green tree." They were the favourite object of worship, and were called Iové or Elohim, gods, as all phalli were. (*Encyclopædia Biblica*, cols. 2149-50). Jacob called the stone phallus he erected "El, God of Israel." The Jews worshipped them, exactly as the Dahomeyans worshipped huge phalli "in every street," as described by Burton and Frazer; yet a writer in the *Encyclopædia Biblica* can say that these practices "infected even the worship of Yahvé." They were, as we see above by quotations from the *Encyclopædia Biblica*, the core and centre of the worship of Yahvé, and were called the great sacrifice; and phallic dances with temple prostitutes "constituted their whole religion" (*Encyclopædia Biblica*, 1511). We ought to

be told the true character of Yahvé or Iové and the nature of his worship, as we are, by the reticence of the men who know—the clergy—asked to bow down to the most terrible fiend ever invented by a barbaric priesthood to rule the people by his “frightfulness,” or by his power to legalise (and charge for) every form of prostitution, natural and unnatural.

We have seen that “their feasts constituted their whole religion,” and as their feasts were intensely phallic, so was their whole religion (*Encyclopædia Biblica*, col. 1511); so the special readers of the Hebrew writings—the clergy—instead of being surprised to find their religion “infected” by the sacred prostitution of Astarte, should, and do indirectly, tell us that in this respect it was exactly the same as nearly all early religions of other similar savages, whether of 1000 B.C. or 1900 A.D. The Hebrew “Groves,” Ashteroth, the feminine of Asher, or Assur—Sur, the phallus, with the prosthetic A—is thus the female organ, which was even fixed in gold on the doors of the Holy of Holies. Baal and the Grove are Lingam and Yoni. (See *Christianity*, pp. 223-224.)

It is plain that the Hebrews lived in Palestine, as they do in so many lands to-day,

sojourners in a stranger's land, and have been during all their history subject to other nations, as even at their (mostly fabulous) glorious period of Solomon they had to pay tribute to Egypt (*Encyclopædia Biblica*, col. 2236), and probably to Babylon also. They were even picked out from those among whom they dwelt, and carried off for slaves (2nd Kings xxiv., 14), as has been the case with the Jews in Europe, and until 1917 in Russia. (See also Judges iii., 5-8; Joshua xv., 63.)

These down-trodden tribes, which were constantly raided when any neighbour wanted slave labour, generally took a literary revenge by writing great histories of the terrible (imaginary) punishments they had inflicted on their oppressors, as in the case of Egypt, in the Exodus plagues, and Red Sea disaster, or they wrote tales to belittle the gods of the conquering nations. The Book of Esther is a sample of these wares, as are Daniel and Bel and the Dragon. "The Book of Esther has no historical kernel" (*Encyclopædia Biblica*, col. 1402). But it was written by the Hebrews to belittle the Babylonians and the Elamites, by both of whom they were enslaved, and may have been derived from some Babylonian saga, describing the defeat of the Elamite gods

by those of Babylon, with which they became familiar during one of their captivities. The names of the principal actors in Esther are those of gods. Hamman was the principal deity of the Elamites, in whose capital, Susa, the scene of the Book of Esther is laid. Marduck (Mordecai) was the great god of the Babylonians, and the writer of Esther reduces him to a Jewish captive. In close contact with Marduck was Istar, the Babylonian Astarte or Venus, who is represented in the Hebrew tale as Esther (Queen of Love), from the Babylonian form of the name, "Estra, the exact counterpart of Esther" (*Encyclopædia Biblica*, 1404), Estra or Astra or Istar was represented by so many stars, Venus, Sirius, the Pleiades ("sweet influences")—the brightest and most beautiful stars of heaven—that her name became that of stars in general, Astra. Our own word "star" may have come direct from Istar of Babylon, as also our Easter, which is identical in pronunciation with Istar, and not through the Latin or Greek. Hadassah, the other name of Esther, is Hadasatu, another name for Istar meaning the Myrtle goddess.

In the Hebrews' greatest hag—the Feast of Tabernacles — when "all bonds were loosed," and promiscuous intercourse was

general—the participants carried myrtle, whose symbolical meaning was such that no maiden could dare to carry it. “The fruit of goodly trees,” so important in the Tabernacle “dance,” was interpreted to mean the Ethrog—the apple of paradise—and also Astarte’s or Istar’s myrtle. (See my *Queen of Heaven*.) Vashti in the Hebrew tale of triumph is a Babylonian city which was no doubt the seat of a goddess of that name, and the whole story was to degrade Babylonian and Elamite gods, and represent the whole of the Euphrates valley as going in fear of the Jews; in fact, Jews conquering and slaughtering 75,300 of the Elamites and ruling over the Babylonians.

The story of Jonah shows another Jew striking fear into the heart of the Ninevites, and we are told that Bel, the Babylonian god, fell down before Iové, in another Hebrew fable.

Incidentally, the tale of Esther is used to introduce a phallic feast, which the Hebrews no doubt brought back from Babylon, another Spring feast of the usual kind, eating flesh, drinking wine, and unlimited sexual intercourse; or, as the *Encyclopædia Biblica* gently says, col. 3977, rejoicing and feasting and all “excesses” were excused, and in 3081 purim

is described as “orgiastic.” But the point I wish to make clear is that the tale reduces the great gods of two great nations to the position of men of a small tribe who were always in slavery. It also raises the Jew Mordecai to the same position as another Jew held in another similar tale, namely, that of Joseph in Egypt. “I have set thee over all the land of Egypt;” “only in the throne will I be greater than thou” (Genesis xli., 40-41 (see my *Gods of the Hebrew Bible*); and “Mordecai the Jew was next unto King Ahasuerus” (Esther x., 3).

There is another parallel point in these stories. I have shown that Phara-oh should be Phala-O, as “r” and “l” are identical letters in many languages—take our own ram and lamb—and certainly in Egypt. Purim, the Esther feast, was extremely phallic, and its name probably indicates what it was. One of the forms of the Indian word Pala is Pul, the name of an Assyrian monarch, and this form is still used in India as Phul, also Phulus and Pulus, and as Pur and Pyr (r for l), fire, the male element, as “u” and “y” are the same, so Purim is probably Pulim, plural of Pul, the feast of Phalli, not the feast of “lots.” The meaning “lots” is scouted by the *Encyclo-*

pædia Biblica (art, Purim), and the writer says, cols. 3975-6 :—" The Greek form Phallos for Pul suggests that the translators had an idea that the word was connected in some way with the element Phal in the Greek form of the name [of Tiglathpeleser] Thaglathphal-lasar." The same form of Pala was and is still used in India. Several well-known districts in Hindoostan, specially rich in phallic carvings and sculpture illustrating the conjunction of the sexes are called Puri—Hebrew plural, Purim—the land of Phalli, like Palastan, Philistia, or Laristan.

Pliny calls Latona's Delos (Isle of the Blessed) Puri-polis. So Purim was the feast of Phalli to celebrate the Spring time, when the young man's fancy lightly turns to thoughts of love. See the erection of the Tat in my *Christianity*, pp. 81-82.

The Hebrews established a similar feast at the other great astronomical date, New Year, which the Jews held in autumn, when they held the Yom Kipurim or day of " At Onement." At onement is a curious phrase, capable of many interpretations, used, no doubt (like omerods), by the translators when the true word might have been inconvenient.

But Ki-purim is Ki, a particle meaning " on

account of " or "for," or "because of," so the whole phrase means the day held sacred on account of Phalli, or, shortly, the Day for Phalli, and the word Atonement or At Onement simply expresses the conjunction of the sexes, as in marriage, the two are made one. It is a recently invented word.

So we see the two great religious feasts of all nations, New Year and the return of Spring or "passing over" of the sun—our Christmas and Easter—given their original "hag" names by the Hebrews.

The writers in the *Encyclopædia Biblica* treat nearly all phallic words in this way. They generally ignore the real meaning, while admitting that the Biblical explanation cannot be true. The truth is that the Biblical explanation is a non-phallic explanation or cryptic term, introduced centuries later to replace the naked phallic word.

The foreign priests who were sent, like Ezra and Nehemiah, from time to time by the great nations who conquered the Hebrews, to teach them their religion, were always trying to bring the savage clan into line with the trend of thought current in these great nations. With these nations (Babylon, etc.) the history of the sun's year in relation to man held

an important place in their religion. The two great events in the life of the sun, as fabled by ancient northern nations who had some knowledge of astronomy, were first its death and resurrection at the winter solstice, and second and most important to man's comfort, the crossing over at the Equinox and bringing summer, paradise, or the garden to the salvation of mankind.

But the winter solstice was unnoticed by man unless aided by astronomy, as no change of climate accompanied the sun's beginning its return path, and January was no more kindly to man than was December.

So universal was this sun legend that it has given rise to a phrase-word describing the position. The young sun born at the end of December has to struggle against the still worse weather of January, and this was represented in mythology by attempts on the life of the young sun-babe.

Hercules and all other similar sun gods had narrow escapes, and we find Christna and Christ having exactly parallel "slaughterers of the innocents" although divided by a time gulf of eight hundred years.

So students called these sun-gods like Jesus, "Dangerous Children."

After an elaborate analysis, the *Encyclopædia Biblica*, col, 3352, says, “ thus for the whole birth-and-child-story of Matthew in its every detail it is possible to trace a pagan substratum.”

The second sun-life-incident, so important to man, the crossing over the equator, rising high in the heavens to form the garden half of the year, or conduct man to “ paradise ” (Persian for garden) was the most important and popular incident in the sun’s life celebrated by all northerly nations by love feasts as bringing salvation to the life of man from conditions which, without this crossing, would entail eternal cold and death.

The first had been utilised by some scribe to create the tabernacle miracle play (see my *Romance of the Hebrew Tabernacle*) but this proposed reform failed to interest the Hebrews, as the world-wide festivals held by all nations to celebrate the spring salvation (Ressurrection of Proserpine) had been appropriated by the Hebrew priests as a celebration of the slaughter of the Egyptian first-born by Iové while he “ passed over ” the Hebrew children.

The ancient Hebrews had three feasts in the year specially ordained by Iové, one called that

of Unleavened Bread held in the spring when all other nations had their love feasts, a second called Pentecost to celebrate mid-summer (like our St. John's festival), and a third to celebrate the increase, the feast of ingathering in autumn "when thou hast gathered in thy labours out of the field" (Exodus xxiii., 16), our Harvest Home. It seems at first very strange that the first feast of eating "massoth" cakes was also a harvest festival, but we must not forget that "harvest" in Palestine continued more or less in existence from the spring equinox till that of autumn, because in some sheltered valleys young barley was, and still is, cut in the end of March, and other crops and fruits, figs, dates, almonds, etc., had their harvests right on till September. Failure to remember this has led some writers into great confusion about Hebrew festivals.

But other nations had a fourth festival utterly unknown to the Hebrews, that of the Solar New Year, our Christmas, a festival dedicated to a phenomenon only fixed by astronomical observation—unknown to the Hebrews, because originally their year being composed of lunar months had no relation to the solar or seasonal year, and its arbitrarily fixed beginning wandered all round the sun's

year, and had no fixed date relating to the seasons, which fixed the dates of other nations' festivals. New Year is marked by no seasonal change, and the Hebrews had no astronomy. Many nations like Persia and possibly Greece, and European nations, notably Britain, held their New Year at the awakening of nature, when the buds burst, and hence it varied from February till May according to latitude. The Hebrews had an ecclesiastical New Year in autumn, when they began to prepare the ground for a new crop, but no solstical New Year. An interesting survival of a word in relation to the spring festival is seen in our word mass (or French messe) used of a sacrament when the bread is blessed and supposed to become part of the body of a god, so that on eating it we receive some of his qualities. The Egyptians practised this and called the cakes "Mest," then the Hebrews learnt it during their captivity and called it "Mass" (or plural Massoth), lastly the Church of Rome adopts it as "Mass or Messe."

But the Hebrews appropriated the world-wide spring feast (as they did many myths) to celebrate an event purely tribal and quite mythical—the supposed victory over Pharaoh, yet it was about holding that very feast (not

yet initiated) that they are said to have quarrelled with the Pharaoh. So it was their most important feast long before their Egyptian captivity. The *Encyclopædia Biblica*, Col. 3595, says, "this rite was very old. Practices of this kind can never have been the free inventions of a later time."

The feast of first fruits in the spring "when the sickle is first put to the corn" (Deuteronomy xvi., 9), was a very "merry" festival with much wine drinking, as were all spring festivals, and the Hebrews gradually came to apply to it the name used by the great nations describing the action of the sun—the Passover—explaining, however, that their use of the word related to Iové passing over their households and sparing their first-born (formerly sacrificed to Iové), while slaying the first-born of the Egyptians. We know that the medicine-man tale of the plagues was silly boasting about their god's power, but the feast was one kept by all tribes and nations, and the Hebrews practised it long before they were in Egypt. The explanation of its institution in memory of Iové's passing over their blood-smeared door posts is as fabulous as the lice which appeared at the bidding of the phallus of Iové when raised by Aaron.

But the story served to debase the Egyptians and to make the universal feast of the whole northern world the glad feast of spring, "Come fill the cup and in the fire of spring your winter garment of repentance fling," as Omar Kahyam sings, into a celebration of an impossible victory of a leprous clan over a great nation, by the serpent phallus of their tribal god. Consider what credulity the priests expected from their followers in asking them to believe this tale—quite apart from the ridiculous figure the god cuts, creating stubbornness, for which he punished the Egyptians—when they ask them to believe that 70 persons were in Egypt and after four generations, where the generations are all clearly defined, these 70 have become at least three millions with six hundred and ten thousand fully armed warriors requiring a birth-rate of 160 children to each woman. Besides this, Pharaoh had all the male children thrown into the river, and the adults were starved and disease stricken, so how could they "increase and multiply." Iové ought to have respected these Egyptians, for were they not Fellah-im, Phala-im, phallus worshippers just as much as the Asher-al-ites, Israelites (see pp. 230-231), which also means "Phallus god" worshippers, who lived in

Palastine, the land or "stan" of the phallus?

Having softened Pharoah's heart by hurting innocent people and animals, he hardened his heart again so as to have another opportunity to exhibit the conjuring power of his "rod," till the repetition ceases to amuse and becomes tiresome.

All this was supposed to be caused to induce the Pharaoh to let the Hebrews out into the desert to celebrate the very feast which they say was instituted afterwards in celebration of the slaughter of the Egyptian children as one of the miracles (see *Encyclopædia Biblica*, Art. Passover). The feasts for the advent of the summer sun as saviour, held all over Asia and Europe, having been appropriated by the Hebrew clan as the celebration of what gradually became their great national epic, the Exodus, it was impossible for the priests of their conquerors, such as the Perso Babylonian priests sent to "tell them of the manner of the god of the land" (2nd Kings, xvii., 26-27), to utilise the joyous equinoxial crossing-over for the introduction of more advanced religion, so some priest conceived the idea of using the death and birth of the sun in winter as the theme of a great miracle play, which would serve as the basis of an impressive and dignified

ritual of a reformed religion. So there was called into being (on paper) a great construction called a tabernacle, supposed to have been erected in the wilderness, with a wealth of imaginary equipment and holy vessels of gold and silver decorated with precious stones and with an elaborate dress and ritual for the high priest in which to enact the great annual event, the descent of the old sun into Sheol or the grave and the resurrection or birth of the new sun 40 hours later. This was simply the solstice when the old sun was supposed to die or become comatose at the sunset of 20th December (of our calendar), and to lie at rest or stand still over the 21st, and to rise again on the 22nd to the renewed life as the sun babe "born again" or resurrected for the salvation of the world, as, without his resurrection, winter and universal death would reign. But the Hebrews were not yet ripe for such a revolution, and the Scribes work, says the *Encyclopædia Biblica*, article Tabernacle, was a work of pure imagination, as the structure he describes never was nor could be made, and it would not stand up if its erection had been attempted. It was impossible from every point of view. Although embodied in the national scriptures as an example of their great wealth,

the Tabernacle idea was never acted upon, and in fact the writing of the complete narrative of the actual ritual was never finished, or the final part may have been cut out and destroyed as being quite foreign to Hebrew thought and practices. Their only tabernacle was a tent.

They allowed the boastful creation of their gold and silver Tabernacle to remain, no doubt as a proof of their past greatness even in the wilderness. It was truly the period of their greatness as here they were untrammelled by slavery, and here Moses evolved the core of the Hebrew religion with its Egyptian Ark and Sun God. A short description of the Tabernacle play and its stage may be interesting here, but need not detain us long, as I have treated the subject at length in my *Romance of the Hebrew Tabernacle*. The idea was to represent in a striking manner the death of the sun and its re-birth as told on Greek and other medals. These represented Bacchus or Dionysius as an old god falling into the sea on one side of the medal, and being re-born from the Dolphin (Delphys, womb) on the other side, as also told in Jonah. Probably the scribe had in his mind the large half-human animal-fish, Ked, the mother of all instead of the Greek Dolphin. The Greeks

chose the dolphin because it is a warm-blooded animal and suckles its young and lives in the sea, the female element; and the ancients held that "out of the water comes all life," a physiological truism. The idea then of the priest was to show the actual womb of Ked bringing forth the sun. For this purpose he used symbolical materials, ram skins dyed red (flesh), and as the ram, Aries where the sun "dwelt," represented intense male fertility, it was quite a suitable symbol for the life bearing idea. These were formed into a "cleft," surrounded by goat's hair "long and silky," the goat being another lascivious animal. The principal part of this cleft, as far as symbolism is concerned, was composed of dolphin's skins, thus forming a true Delphys or womb. The old English version of the Bible translated the word as "badger's" skins, but the revised version gave us the true word "dolphin." So the high priest died on 20th December or some equivalent date in all his solar and phallic robes, and afterwards showed himself to the congregation in grave clothes exactly as the Hebrews dressed the dead according to their ritual. But in the morning of the 22nd after 40 hours he forced himself out of the cleft lined with dolphins' skins, associated with red

ram's skins, as flesh, and hair, and so was "born again." These 40 hours are always called three days (see pp. 403-404).

The story of Jonah is also an exact reproduction of the death and re-birth of the sun portrayed on Greek coins and at the same time was written to belittle the Ninevites who had often conquered the Hebrews and sent priests to teach them, while here Jonah, a Jew, ethically conquers the Ninevites and teaches them.

We need not think this re-birth from an animal was very singular, as large cows and even fishes were constructed (sometimes in gold) of a capacity sufficient for a man to be passed through and "born again." This method of renewal of life was practised by priests as a cure for invalids by passing the patient through clefts in rocks and trees and is still in use in some parts of the world. So the scribe was describing a common practice, but applying it to the great drama of the sun's yearly birth which occupied so much space in all early mythologies.

We see that the two great solar events on which all sun worship was founded, had already been introduced into the Hebrew literature. The first was the passing over or crossing over of the sun in spring, celebrated

in all countries as a "universal saviour" myth of a joyful salvation of mankind involving no death but rather a joyful marriage of earth and sun and freeing man from the sheol or grave of winter with its eternal death which would ensue should no such salvation or ressurection of the sun occur. This joyous Hag was wrenched from its universal position and used to celebrate a fictitious clan victory of this band of slaves over a great nation and to glorify the Hebrew prowess or rather that of the phallus of their god. The astronomic feast was replaced by a Hag called the feast of Phalli (Purim) (see pp. 141, 162-163). The second was the great drama of the sun's old age death and re-birth as the divine babe who would grow up and arrive as a Perseus to the salvation of the Earth maiden from the dread dragon of Winter at the Spring Equinox, saving mankind as just explained—the drama of the Greek coins. But the New Year is a phenomenon unnoticed by the man-in-the-street, as there is no change of weather involved; in fact, no change of any kind is noticeable for some time after the solstice, and many nations held their New Year at the bursting forth of the leaf, and that coincided with the transit, passing over, crossing over,

crossification, or crucifixion of the sun at the Spring Equinox; and thus we have the death, re-birth, and salvation all grouped together, as we have at our Easter, with the final heavenly ascension to paradise or summer following.

The tabernacle story was no doubt an honest attempt to introduce a religion better than fetishism and phallism, which were the two pillars of the old Hebrew religion, as they still are those of the present inhabitants of Palestine. But sun worship never was a popular religion in any country, and we carefully disguise the "sun" element in our own religion. It was the high-thinking priests' official religion, and it fixed dates of festivals and made calendars, but Nature worship, with its phallic orgies and worship of stones and tree stems as living gods when anointed and converted into fertile phalli, and worship of spirits, generally evil and needing propitiation and sacrifices, with belief in lucky and unlucky days, numbers, things, signs, faith in crystal gazing, mascots, witches, sorcery, evil eye, fortune telling, table rapping, theosophy, mahatmaism, astrology, and cryptic pronouncements by oracles, have always been, and remain to this day, the beloved

religion of the people—whether their shrines are in Dahomey, Tibet, or in Bond Street. But there was always a dignity about sun worship, whether carried out in the national style of China and Babylon with their huge seven storied temples of the Tao, or way of the universe, representing the sun, moon, and five planets, or in Egypt, with its elaborately oriented temples and complicated rituals, or even when conducted by our rude Druid priests with their great monoliths at Stonehenge, and sun worship always proved an irresistible attraction to the scholarly priest.

This is dealt with in my *Christianity*.

When the Roman nation began to govern the greater part of the old world it found sun worship firmly enthroned in the majority of countries, and their own sun god, Jupiter or Jove, with the Greek Zeus and Babylonian Marduk, Persian Ahura Mazda, and Hindu Christna headed the list of powerful sun gods of great nations.

When the Hebrews were nomadic savages—"marauding shepherds" the *Encyclopædia Biblica* calls them, col. 2229—or, as I hold, hopeless outcasts seeking a home in any tribe which would suffer them, as they are to this day in Europe, all their slaughter being fables

written to prove their greatness—the great nations of the East had evolved religious systems founded on the Sun as Saviour. While the Hebrews were still immersed in their phallic religion with its “feast of tabernacles” (tents of Venus) and teaching the religion of Iové—that of revenge, an eye for an eye, a tooth for a tooth—the Hindu Prince Siddartha had renounced a throne, and as a humble wanderer was crystallising the gentle philosophy of India, which became the redeeming point of the Christian religion, into most beautiful poetry of the perfect life :—

“Let a man leave anger, let him forsake pride, let him overcome all bondage. He who holds back rising anger like a rolling chariot, him I call a real driver.

“Let a man overcome anger by love; let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.”

“He abused me. he beat me, he defeated me, he robbed me; in those who harbour such thoughts hatred will never cease. For hatred does not cease by hatred at any time, hatred ceases by love.”

Many generations passed away before this beautiful teaching penetrated the savage West and was reproduced as a moral revolution propagated by Jesus.

PART II

THE CRUCIFIXION

We have seen that the Old Testament history is a very artificial compilation, apparently written by a savage people, who thought that mere promiscuous slaughter was greatness, and who were therefore made to commit incredible slaughter and to "utterly destroy" nations like the Midianites, the Amalekites, and the Kenites several times over. This was a purely fictitious slaughter (up to the ridiculous figure of 500,000 in one battle, 2nd Chronicles xiii., 17), as these slaughtered nations appear again "as the sands of the seashore for number," as grasshoppers for multitude (Judges vi., 5). They had an equally bloodthirsty priesthood, as we see Samuel even when an old man attack a broken-spirited helpless prisoner who came "unto him delicately and said surely the bitterness of death is past," "and Samuel hewed Agag in pieces

before the Lord in Gilgal." Their god was even more furiously bloodthirsty. They were intensely religious, and named their children after the god they happened to serve at the time, which, however, was frequently changed. We find, for instance, that Jehovah was used in two forms, the first part of his name, Jeho or Jehu, which are really IO and IU (IU being the first syllable of Iupiter), and the last part, Iah, used in so many names in the Old Testament. IO is the double-sexed dagger and ring of Persia, and IU is the male and female pair of Babylon.

Iah is made up of the determinative letter I, representing the pillar or phallus, and the feminine determinative AH, yielding again a double-sexed sign.

Iah stands for Jehovah, being the first and two last letters of I(ehov)ah, more correctly Iovah, using the English I instead of the German J.

All these symbols mean double sex or creative power, and Iah is much used in Old Testament names.

The IU form, written IhUh, in English JhUh or JU, is the original of "Jew," worshipper of IU or JU, and perhaps the original of Ju Ju of Africa.

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For the true pronunciation of the Hebrew God's name, see my *Gods of the Hebrew Bible*, Part I., pp. 106-110.

The conventional name Jehovah used in our Bible does not occur in Hebrew. It is IhOh or IO in names, as JOEL (IO EL), Jonathan (IO-nathan), and the Jehovah form is an elaboration of the double-sex symbol IO. Jeh is simply an emphasised I; for example, Jehoshaphat is IO-shaphat in Hebrew, and O and V are identical in Hebrew and in Latin, and Ah or A, the feminine determinative in Hebrew and Latin, so in Jehovah we have simply an emphasised I and the O three times repeated, one male and three females, a new Tetrad.

At one time the Hebrews worshipped Baal as identical with Jové, and we find the phallic worship of Baal and Jehovah linked up in names, as Baaljah (Baal is Iové), one of David's heroes, and Baal is Bosheth, the "shameful thing," shown by the equivalence of two forms of the name for the same man written Jerubbaal and Jerubbosheth. But the point is that these god names, especially Iah, were universal throughout the race. When we come to the New Testament, the old world and its national names have passed absolutely away. There is scarcely a single Iah in the

New Testament, except the important name "Messiah" (quickly suppressed by "Christ") and Ananias, the high priest opponent of Christianity, and a liar of that name. The total change shows the fictitious nature of the New Testament compositions. The Old Testament family names founded on the national religion could never suddenly disappear in a real world. So we seem, in the New Testament, to be in presence of a compilation still more artificial than the Old Testament, written for a definite purpose. It is a stage play with a moral, in which we get no glimpse of any real people. Instead of the old war god with his slaughter and maiden stealing, we have the atmosphere of a spiritualist's seance, oracular prophetic pronouncements, and secret conspirator-like comings and goings to stage the priests' presentation of a new religion, but no flavour of ordinary life or real people, and whenever it touches real history or geography it betrays utter ignorance. In the account of the Birth of Jesus we have a verbatim copy of the births of all sun saviours of Asia, especially of one fully detailed, like Christna, the Hindu Buddha (see *Encyclopædia Biblica*, col. 3352; Drew's *Christ Myth*; or my *Christianity*).

But the atmosphere is different. Whether

it is due to the exiled and servile position of the Jews when the Gospels took their rise, or to the editorial efforts of those who subsequently founded official Christianity, cannot at present be decided, but no two books could be more widely separated in tone than the Old and the New Testaments. It may have been due to the spread of the gentle doctrines of Siddartha, as the moral teachings of the Gospels is an echo of his precepts.

I am tempted here to remark on the question—dealt with in my *Christianity and Symbolism*—of the real origin of the New Testament teaching. It contains verbatim quotations from Confucius and Siddartha, the last Buddha. There are also striking resemblances between their teaching and the beautiful, profound, and manly meditations of Marcus Aurelius.

We must not forget that the Buddhist Emperor Asoka sent out missions from India to Syria, Macedonia, Egypt, and the West, in the 3rd century B.C., to spread Siddartha's gentle gospel, and I am inclined to think he thus laid the foundations of the gentle side of Christian teaching, and gave the colouring to Marcus Aurelius' unapproached guide to the conduct of life. The tenets of Siddartha and Confucius

were of a kind much too gentle and humane to have arisen on European soil, where " gods of Battle " reigned supreme, and religion required " spilling of blood," and the burning alive of innocent children. It is the mixture of the meek gentle teaching of the Hindoo with the fine manly tone of the virile Romans which renders the writings of Marcus Aurelius Antoninus the finest guide to the conduct of life. It is not in favour with the Churches, which deprecate dependence on one's self, but wish men to depend on *their* guidance, and to subscribe to *their* institutes, as being the final authority.

In two respects the New Testament narrative remains thoroughly Hebraic, the first consists in bringing gods and celestial matters down to earth and incorporating them in Hebrew family history; and the second in the extensive use of symbolism.

In one way the New Testament differs much from the Old Testament, and that is in ignoring sacred prostitution and only referring to the phallic side of Hebraism in deeply veiled symbolism. (See my *Gods of the Hebrew Bible*.) Referring to the first, the salvation of the whole world is made to depend on a pure Hebrew, said to be a direct descendant

through Abraham and David from the ancient Hebrew gods, the Elohim or Ale-im, tree gods, or from the leader of these gods, Iové (Jehovah), the personal god of the Hebrews. Deuteronomy xiv., 2, tells us that “the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth; or Amos iii., 2, “You only have I known of all the families of the earth;” and their description as “chosen people” is lavishly scattered through the text. One might suspect these phrases to be very late additions after Christianity had been officially adopted by the Roman Empire, added to the text in Masoretic times, or even as late as 692 A.D., when “Christianity” was finally organised, and its sacred books, Gospels, Epistles, and beliefs were finally fixed. The symbolism with its IO’s and IU’s has a very Roman flavour, and may have been put into that form at a very late date. The genealogy of Jesus is thoroughly artificial (*Encyclopædia Biblica*, cols. 1667-8—“independent scholarly attempts”), and as the tale is told it has nothing to do with the descent of the earthly body of Jesus. Matthew states that (i., 18) “when as his mother Mary was espoused to Joseph, before they came together, she was found with

child of the Holy Ghost," and the "annunciation," which has occupied the ecclesiastical artists so much, tells us the official story. So the long study and compilation of lists, and even the writing of new books (Esther was written to provide a link in the genealogy and introduce the phallic Purim feast) were quite useless, as Joseph had nothing to do with the conception and physical existence of Jesus—that was a matter between Mary and Kurios (the sun), or the "spirit" or "breath of Kurios." So the labours of the Ecclesiastical College of Heralds were in vain, and the Romish Church is now building up a genealogy of Mary, the only earthly creator of Jesus, to cover up the blunders of the composers of the Gospels. The first point is fully treated in my *Gods of the Hebrew Bible*, and will emerge generally in the present text; but the second and third need a little special attention. The Old Testament writers used symbolism and euphemistic substitutes for phallic words and actions very generally, but these may have been introduced much later, as copiers were instructed to replace gross words by more polished phrases. In the New Testament we find further reticence. We know from contemporary writers that the phallic

celebrations had reached perfectly outrageous conditions about the time of Jesus, yet not a word, except quite colourless symbolism, reaches us through the gospels. Even the *Encyclopædia Biblica*, which scarcely recognises the great core of Hebrew religion expressed in symbolism and the ecclesiastically-encouraged phallic feasts, yet allows enough to be said to give us a picture of the Old Testament times, which became more degraded in the New Testament era.

Let us glance at the limited information the *Encyclopædia Biblica* affords us. "Sexual license which at these sanctuaries was indulged in, in the name of religion" (col. 3354). "The entire religious observances were these feasts" (col. 1513). "The excesses to which such festivities are exposed did not fail to occur" (col. 4195). "One consecrated meant, in the feminine, temple harlot, and in the masculine, a temple sodomite" (col. 1964). "Even in Judah the consecrated harlotry of both sexes was not unknown" (col. 1963). "The holiness of Kadeshim and Kadeshah" [Kadeshoth], "who were certainly found in Israel very early, can have consisted only in their separation. Either they were dedicated to foreign gods" [why not to Iové? Numbers

xxxi., 40], “ or perhaps they were set apart at puberty from the households in which they grew up, according to a custom which ranges from the Gold Coast to Tahiti (see Frazer’s *Golden Bough*, II., 225 ff.) ” (col. 837).

A special class of temple harlots was maintained. “ Commerce with them was a religious act accompanied by sacrifice, the hire was sacred and was *brought into the treasury of the god* ” (col. 2156). (Hence the priestly condemnation of all adultery except that which brought wealth to the priests.)

“ The licentious intercourse of men and women in which the priests and consecrated women set the example ” (col. 2066). “ Religious prostitution was not confined to the temples of Astarte, nor to the worship of female divinities. Amos xxvii. and Deuteronomy xxiii., 18 (17), etc., show that in Israel similar practices infected even the worship of Yāhvē (Iové). Numbers xxv., 1-5, connects it with Baal-peor ” (col. 338). Baal was Yahweh and his symbol was the phallus. The Al of Ba-al was the Israelitish El, and Jacob declares that the “ Matzebah ” (stone phallus) he set up was “ El, the god of Israel.” Peor is the “ Cleft,” so, as the *Encyclopædia Biblica* surmises, the combination was the old, old god-

name, the male-female creative organs. Again: "Fornication was licensed, nay consecrated" (col. 408); and many more statements in the *Encyclopædia Biblica* go to show that the sacred phallic hags were the essential part of the old Hebrew religion. There was singing and dancing at these hags, and very probably parts of the Song of Solomon were sung. The text we have is composed of fragments of several songs, and no doubt they were chanted when the priests and temple prostitutes led off the adulterous intercourse. Many people marvel at such lewd songs being included in our Bible, but they were truly a part of the religious litany, as "the entire religious observances were these feasts" (col. 1513, *Encyclopædia Biblica*). The temples latterly became huge brothels, and in such fierce rivalry (as these gains constituted nearly the sole revenue of the priests) that we find rival temples competing for this lucrative business abusing each other. Gerizim priests called the Jerusalem temple a "house of dung," and the Jerusalem priests at Mount Moriah stigmatised the Samaritan Gerizim as a "dunghill temple."

The Romans condemned Jerusalem, as being the home of the most debased forms of de-

bauchery and vice, and these must have been applied to no ordinary forms of religious prostitution, as the Romans respected all such when properly conducted, as we have evidence of Roman Emperors upholding such institutions. "The fame of the Paphian shrine attracted costly gifts and distinguished pilgrims (for example, Titus visited it before undertaking his campaign against the Jews—*Tac. Hist.*, 2, 28), "also Priests and Priestesses living often in thousands round the temple," "sensual excesses," "deification of lust," etc. (*Encyclopædia Biblica*, 3555). So the opprobrious terms applied to Jerusalem at the time Christianity was being incubated indicate a very terrible state of religious eroticism. But upon this the Gospels maintain an absolute silence. There is no condemnation of such practices, and we find the feast of tabernacles being held as usual, with its pouring out of the waters (see my *Queen of Heaven*), and of this there is not one word of condemnation put into the mouth of Jesus. He condemns money changers being allowed to use the temple, and the sale of "doves" may be, and in some cases is, actually used for the hiring of prostitutes, but sacramental sexual intercourse is nowhere condemned. The reason

for this will be found in my *Gods of the Hebrew Bible*. We see that in the Gospels with a son of Kurios (the sun) for a hero we are in presence of no history, but of a story written to introduce a great change in the basis of the Hebrew religion. Who ordered this story to be written and adopted is a mystery, but we know it was forced on Europe by the Romans. It was utterly repudiated by the Hebrews, of whose tribal history it was supposed to be the continuation. It was written in Greek, and very probably at Alexandria, but its conception, compilation, adoption by the Romans, and the reasons for its imposition on Europe are wrapped in profound mystery, as far as written history is concerned.

We know from historians that it was propagated for political reasons, and Tacitus tells us that so stubborn was the resistance to Roman ideas in Britain that they had to round up all the Druid priests and slaughter them on the island of Anglesea before they could impose their religion on England (see my *Christianity*, p. 317).

We must now take a survey of the elements which go to make up the story which culminates in the death and resurrection of the Son of Kurios. Kurios, the sun, is the word

mistranslated from the original Greek as “Lord” in our New Testament, and Iové, also translated “Lord,” is clearly a sun god—a brilliant light in a blue sky (Exodus xxiv., 10-17). This son of Kurios is the hero of the crucifixion, which is the main subject of this book, and before we go into the actual crucifixion we must see who was being crucified and what the crucifixion meant. We all know the Christian dogma that so savage was the character of Jové that he could not forgive his children—led to their “fall” by a serpent which he created for the purpose—without the spilling of innocent blood, a practice in which he had long revelled, so a sanguinary death of an entirely innocent person was absolutely necessary if the whole human race was not to be condemned to eternal hell fire. So a perfectly innocent man, or son of God, without blemish, must be slain, and his actual blood spilt to accommodate this creed. Interminable discussion has taken place, and is still going on as to whether or not Jesus was a real historical individual, that is, whether he had a real existence on earth as a divine being or even as a mortal man, or was, on the other hand, a mere lay figure created by the priests’ imagination in order to be clothed with certain

miraculous powers, and on which to hang certain sayings which would serve as the central core of a reformed religion. Modern criticism even within the Church tends to deny the miraculous birth from a virgin by the intervention of a god and his miraculous resurrection, and to treat him as a good teacher, like Confucious of China or Gautama of the Hindus.

The Churches, however, while not asking from their members explicit belief in all these miraculous tales, insist that their preachers shall declare their faith in the actual truth of these otherwise incredible statements, as the whole scheme of Christianity is built on these two dogmas as a basis, coupled with the further incredible statement that this great drama was rendered necessary by the action of a serpent, which the Almighty God had placed in Eden so that man should "fall."

We have examples of the creation of a god from a man, and a man from a god, in many well-known human people being deified after their deaths, and, on the other hand, of undoubted celestial gods, which were no doubt the mere expression of qualities or attributes, and never had corporeal existence, being stated as having lived and died on earth.

We find Confucius, whose career is without doubt entirely historical, and who is still held to be only a great human teacher, being clothed by ignorant superstitious devotees with all the miraculous events belonging to a sun god. He was said to have been born of a virgin by the intervention of a god, and of course he was of Royal descent. Two dragons attended the accouchement of his mother, to whom heavenly messengers foretold the honour in store for her. Five celestial angels entered at the moment of his birth, and heavenly music filled the cave or chamber where he was born, and so on.

But we can get an even better instance nearer home. Antinous, the hero of the Barberini obelisk, was deified by order of the Emperor Hadrian, whose favourite he was. The inscription says that "offerings are made on his altars, he heals the sick," and tells how he is a child of God and that his mother conceived him by converse with a God descended to earth.

Julius Cæsar claimed a similar fatherhood, and on the other side, Dr. Evans shows us that the great Jupiter, whom we all believed to represent a clear type of an eternal father of the gods, if any god did, was held to have

been a man, born, married, and buried at Cnossus.

In discussing the nature of a god or the type to which he belongs, it does not matter which view we take—a human origin deified after death, and clothed with the attributes necessary to support the creed founded on the literature created by the priests about him, or the offspring of a god, as many people believe Jesus to have been. We may discuss the picture presented to us by the ecclesiastical novelists without forming a conclusion on these points, as the story is fiction, not history, and written by men ignorant of the history of the Jews under the Romans and of the geography and customs of Palestine. (See Arthur Drews' *Christ Myth*.)

We are, therefore, entitled to search history to find if there has ever been another god with a history or attributes similar to those of the god whose character and type we wish to analyse. Many years ago I prepared a complete list of the incidents in the life of Jesus, and searched for gods whose history showed similar incidents. I found I had compiled a very formidable list of twenty-six gods, all having the essentially same history as Jesus, and they were all sun gods. (See my *Chris-*

tianity, pp. 280-283.) But Christians declare that these are entirely artificial; Jesus is the only true Son of God, "sole vendor of the lore that works salvation." But I found one absolutely identical in all but one very important set of incidents, and this very omission gave the most important clue to the nature of the Christian god. I then made a list of the principal points of moral teaching of Jesus, and again I found that other gods or men long before Jesus had been accredited with uttering the same sentiments, and in the case of one of them in identical words. These gods were Buddhas of the Hindu religion. The Buddha idea is that the Great God descends to earth, and embodies himself in a man whenever it is necessary to bring a new religious message demanded by the growing intelligence of man. Now, the Buddha whose physical history forestalls that of Jesus was the god Christna (a name so like Christ), and the Buddha whose moral teaching is nearly identical with Jesus was the Prince Siddartha, a historical personage who was declared to be the last Buddha, or the embodiment of the Great God come down to earth. But Siddartha the Buddha and Jesus pursue absolutely opposite paths, and the New Testament story

is evidently built solely on the teaching of Siddartha, also called Gautama, not on his personal history. Prince Siddartha abandoned a throne, and left all luxury behind, to become a recluse to attain nearness to God. But finding a selfish policy of saving his own soul by evasion of life's duties was going to do nothing to ameliorate the hard lot of the common people who had a hard struggle to live, he began active preaching of the religion of kindness, which took such a hold on India. Jesus, on the other hand, is represented as beginning humbly, and when he had a following he becomes imbued with the idea of a universal Jewish kingdom, so often prophesied for the Jewish nation. He is shown playing the rôle of a pretender to the Jewish throne—promising land and houses and earthly power and riches to his followers. Mark x., 29-30—"Verily I say unto you, there is no man that hath left house or brethren or sisters or father or mother or wife or children for my sake, but shalt receive an hundred fold now *in this time*, houses and brethren, sisters, and mothers, and land." As this was clearly the declaration of a pretender to a throne, it meant throwing off the Roman yoke, so they suppressed him. This forms

quite a natural story of some minor prophet who got sufficient following to become a Royal pretender, and we know there were many such; but I incline to the opinion that Jesus was entirely a pen creation.

I have given such elaborate parallels in my *Christianity* to prove that every iota in the life of Jesus belonged to sun gods all over Asia that I must refer any reader to that book if he wishes detailed proof; but we may take it, as Drews puts it, that the details of the teaching of Jesus were the "essence of the floating myths of the sun gods of Asia," but coloured by Greek and Jewish imagery. The Hebrews were adepts, as I have more than once pointed out, at adopting the myths of other nations and lowering them from dramas of heaven to humble tribal history. We find this very curious tendency in their histories of their own national heroes; for instance, David, although given a Royal pedigree by some "College of Heralds" of that time, is represented as of humbler origin, one of the common people, a mere shepherd, as neither Saul nor Abner knew "whose son the stripling was," and he says of himself, "I am a poor man and lightly esteemed," and again, "who am I and my

father's family that I should be son-in-law to the King."

Their great men are all born of marriages either of too near relatives, such as Moses, who was the child of the marriage of Amram with his father's sister (Exodus vi., 20), or in adultery, as Solomon, born of a Hittite woman for whom David committed a cowardly murder, and with whom he committed adultery while her husband was alive, and this is characteristic of the Hebrew writings. There is dubiety as to the actual parentage of Jesus. He is plainly Joseph's child, and Joseph is always his father, yet Mary was enceinte "before they came together," so Jesus was no son of Joseph, and the carefully concocted pedigree has nothing to do with the ancestry of Jesus (see Joseph, p. 147, Vol. I.).

In the old world the allegation of the impregnation of a woman by a god was common. Nearly all the kings of Asia, Africa, and Europe were officially stated to have been so produced. We find Hannah, the mother of Samuel, producing a whole family to Iové in 1st Samuel ii., 21—"And the Lord visited Hannah so *that* she conceived and bare three sons and two daughters." But the words in Hebrew actually say that IhOh "lay with

Hannah," and the "so that" completes this statement and its results. "Visited" is a milder word used by the translators, and if scholars will consider the Hebrew word used with its unpointed P(F) they will see the origin of a vulgar English—nay European—word germane to the statement.

A similar statement, not quite so clear, is made about Sarah in Genesis xxi., 1, and we find it stated in Genesis vi. that the sons of god took the daughters of men to wife and produced "men of renown."

All authorities are agreed that the legend of Christna is that of the sun, so that, as the history of Jesus is parallel in all its details, his story is also that of the sun, introduced after the Hebrew method of humble tribal history.

But why was the sun legend let into a Hebrew framework at this time? There were many reasons. Greek literature and language had penetrated Palestine and Egypt, and Greek religion was highly solar. Rome had conquered this troublesome "nest of vipers" in Palestine, and held them under by an iron hand. The Roman sacred day was Sunday, and their great annual festival was held in honour of the birthday of the "Unconquered Sun," so Pilate is made to say he found no

cause of death in him (as he was a sun god), while the Jews demanded his death. The Jews took no part in the Christian propaganda; in fact, they bitterly resisted it, as they do to this day. It was the Romans who forced Christianity on Europe. The origin of Christianity is a mystery. Who composed its literature? Why did the powerful Roman Empire adopt it? No one knows. Everything about it is as obscure as its own language. The power behind the throne is never revealed.

In the *Encyclopædia Biblica* the use of the word "obscure" is constant, and all Peter and Paul's discussions and wanderings are contradictory and "obscure;" in fact, Biblical criticism proves Paul and all his Epistles to be fictitious (see p. 259, Vol. I.). But there was a very good astronomical reason for a reform in the sun-worship side of religion.

I have drawn attention to the phallic feasts of Spring. The sun was given this human side, and when the breeding season arrived in Spring, the sun was married to the earth in the constellation or house in which he dwelt, or which he visited at the breeding season. Hence a very phallic zodiac or zone of "life." But it was found that there was a slow change going on, and in the course of two thousand

years the sun no longer “visited” the same house at the Spring Equinox, so a new state of affairs was set up. A universal fetish was observed about gods or potentates. They were never mentioned by name. Kings were called the “Court,” or, like Assurbanipal, Sardanapalus, or Tsur-dana-Phallus in Greek, the “Divine phallus, son of the Divine phallus;” so the sun was worshipped under, and appealed to by the name of the “house” in which he lived in the season of “life,” or Spring. When the dawn of religious history begins, the sun was in Gemini the Twins, and so we have the period of twin worship, Romulus and Remus, Typhon and Osiris, Castor and Pollux, Ahura Mazda and Ahri-man, and so on—a good brother and a bad one, as Cain and Abel, a pair inserted at a later period into the genealogy of Adam, whose real first son in the original tale was Seth. These twins were all alike—one killed the other, and became the founder of cities. Twin pillars were erected as the special symbol of Gemini the twins of the Zodiac. Then we have the period of the Bull, represented in Babylon and Nineveh by the great winged and man-headed bulls, which we see in the British Museum; and in Egypt, which fol-

lowed the left-hand cult, by Hathor, the divine cow, or Thebes, also a name for the cow, and in the Egyptian Apis and the divine bull of Nanda in India. Bull worship was at one time fashionable in Israel (Hosea viii, 5; x., 5), and the bull was sacred to Baal, who was at once time the Hebrew god.

We then come to the astronomical period of Aries, the ram or lamb, and the worship of the Lamb of God, in which all nations seem to have joined.

Just before the time of Jesus the sun passed out of Aries and entered Pisces, the Fishes, and we find that the only points in which the miracles of Jesus or the Christ differ from those of the Christna are in the inclusion of fish miracles. Jesus is made to say he will give his followers no sign save that of Jonah, the "fish" sign.

Of course no change is easily brought about, and we find the worship of the Lamb or Ram going on as before, long after the sun had entered Pisces. In Egypt, where the religion was chiefly solar, each important change in the history of Ra, the sun—change of house, conjunction at the Equinox, or sunrise with a planet, etc., was commemorated by the building of permanent temples; so it was im-

possible to wipe out the past. We thus find Twins, Bull, and Ram worship flourishing side by side, and Ku-en-Aten's attempt to concentrate all in a pure sun worship was doomed to failure, as all the different priests objected to the suppression of their fees. The Romans had every reason to propagate the solar religion, and we know that they imposed the worship of the Lamb of God upon us. Their own religion was solar and phallic, and their adoption of the Hebrew god Iové—identical in name with the vocative or prayer form of their own Iovis or Iovos, the ancient nominative of the Jove name, later replaced by the Babylonian Iupittar or Jupiter—was probably owing to the Hebrew god's "eternal" quality. The Hebrew god had no birth story; he is *in the story at the beginning*; whereas Jupiter had an ancestry, and so was only a magnified man.

Christna was the sun god of India, and Hesus the Mighty held the same position in Europe; so the Romans probably attempted to create a universal religion by combining the names and evolving a Hesus Christus, combining the names acceptable to both halves of their world empire, with a myth or story familiar to the different races of their dominions.

I have rapidly reviewed the solar position, which, however, I have already treated at greater length in my *Christianity* and in my *Gods of the Hebrew Bible*, to which the reader is referred. We will now return to the point with which this book opens—the rejoicing for the advent of Spring. This was a purely phallic orgy, led off by the clergy and their Kadeshoth, or temple prostitutes (*Encyclopædia Biblica*, col. 2066). This feast was held by all the great northern nations to celebrate the marriage of the sun with the earth in spring, or with the sons of the sun dimly shadowed in Genesis vi., where the sons of the gods marry the daughters of men and produce men of renown, exactly as the sons of Jupiter did in the Roman mythology.

But it was also the celebration of the resurrection, the return of Proserpine from Hades, Sheol, Hell, the Pit, or grave, and the idea of resurrection, coupled with the Greek and Egyptian ideas of an indestructible soul as man's motive power, called for a religion with an immortal god at its head, and a washing away of sin by some greater sacrifice than that of a lamb or other animal, to purify the soul for eternal life in a heaven where the gods dwelt. Up till this time Saturn was the eternal

father who never died, but the sun began to be called the saviour, with his annual crossing or passing over to the salvation of mankind. Then the Romans invented the "sons of god," or Jove, instead of the god himself, marrying the earth annually (see my *Christianity*, pp. 115-307).

So the Romans probably thought the time ripe for a great "Son of God" sacrifice, which would once for all give man's soul the entry into heaven. This creed had been crystallising for a long time in Asia, and was creeping West, so the Romans may only have hastened the revolution. Thus was created a Son of God, saviour for all time, a son of the sun, and Saturn sank into oblivion except in day names (*Christianity*, pp. 105-109), and at St. Peter's at Rome, where the death of Saturn is celebrated on Thursday and his resurrection on his own sacred day, Saturday, exactly as the death and resurrection of Jesus is celebrated at the same season on Good Friday and Easter Sunday. (See this treated more fully in my *Christianity*, p. 333.)

Friday, which was Freia's or Venus's day, the sexually Free day (Frei tag, in German); and a day of feasting and "merriment" (hag) was turned into the day of the death of

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Jesus or the sun—a day of gloom and mourning, or, amongst the common people, from a lucky to an unlucky day.

Saturn's day of resurrection, held at one time by all the world of Europe and Asia as the Holy day, day of rest, "Father-of-the-Gods' " day, was superseded by the sun's resurrection day, the day of Kurios, the sun, as given in the New Testament, the heavenly father of Jesus.

I have entered into the proofs of this at some length in my larger book, but the striking point is that we have no clear record of this change, except the Roman decree to rest from all work on the day of the "invincible sun." Of the cause of the greatest revolution in names and ceremonies ever carried out in the world of religion, history contains no mention. The sweeping away not only of the native religions of sun worship, tree worship, etc., but the universally established Saturn worship, founded on the great system of astronomy of Babylon, is silently effected, and replaced by an entirely new conception, without any serious explanation as to who did it, or why it was done. Can we wonder that the sacred record is obscure, when of the world's greatest revolution we have complete silence? Cer-

tainly the path was rendered more easy by the fact that the Scythians (Skuthians) had made a howling waste of Babylon and Nineveh, once teeming lands, whose kings were overlords of the East, while the Romans had mastered not only Mesopotamia, but Persia, Egypt, Asia Minor, and Europe also, and so there remained no independent nation strong enough to protest. Another reason may have been because to the great majority there was no great change, except on the sacred day. They were all sun worshippers in one form or another, and St. Augustine was able to say quite truly :—" The same thing which is now called the Christian religion existed among the ancients. They have begun to call ' Christian ' the true religion, which existed before;" and Justin Martyr and many other " fathers " said the same thing. For instance, Faustus, about 400 A.D., wrote to Augustine :—" You have but substituted your Agapæ for the sacrifices of the pagans, for their Idols your martyrs, whom you serve with the same honours. You celebrate the solemnities of the Gentiles their Kalends and Solstices, and as to their customs, those you have retained without any alteration and nothing distinguishes you

from the pagans except that you hold your assemblies apart from them."

It was merely a change in the member of the heavenly host, from a dim distant star to the more natural and obvious ruler of the universe, the life-giving sun, so universally worshipped from Japan and China to the Western shores of Europe. But to the Jews it was something much more revolutionary. They never had a sun god. They stuck to their tribal Baal, Iové, and to their phallic celebrations; and this new religion was intended to displace both. We have seen how extensively they employed symbolism in their sacred writings from their sword and sheath of Genesis to their "Rock that begat thee," which they anointed, and to their sacred combination of female ark and male rod of God; and we shall now see the continued use of their old symbolism, copied by the authors of the new dispensation.

As the creation in Genesis was ushered in by a symbolic phrase meaning man and woman, but indicating much more, so the new dispensation in Matthew begins with a symbolical name which also indicates more than a mere name. We must remember, as the *Encyclopædia Biblica* states (col. 3271):—"Each of

the many names of persons in the Bible must, of course, originally have had some special meaning;" and at col. 3275, "a considerable number of names in the Old Testament must be regarded as fictitious," "some of these personages had no existence." The long lists of names, pronounced by the *Encyclopædia Biblica* as "artificial," given as the ancestry of Jesus in Matthew i. (and differently in Luke iii.), end with "and Jacob begat Joseph, the husband of Mary." The first Joseph, also a son of Jacob, became a sort of god in Egypt. These are the only two Josephs in the Bible of any consequence; the Joseph of Arimathea is a weak echo of the more important Joseph—as was Barnabus, "also called Joseph." These weak echoes of important events or names invariably occur in Holy Writ—Abraham and Isaac, for instance—and they show the artificiality of the priests' composition.

As the name Joseph is utterly unknown before the son of Jacob "the first," it was undoubtedly a symbolical name created by the scribe for a purpose, and we find several definitions of the name. These definitions describe him in symbolical language exactly as he is described in the apparently historical method; for instance, in his elevation by the

Pharaoh; and we find the same definition is contained in the name itself. In fact, we find no other name surrounded with such a wealth of god-symbolism. He is evidently of very great importance to the scribe, as he is finally enthroned in a seven-fold symbolism, as detailed in my *Gods of the Hebrew Bible*. Let us consider this symbolism. The *Encyclopædia Biblica* tells us that "many names of persons in the Bible must, of course, originally have had some special meaning," so they were composed for a purpose. Joseph's name is such a one. It is IO Seph (as all our J's should be I's or Y's). IO is the ring and dagger with which Yima created all life, the male and female symbols, and Seph means serpent; so we have the complete creative or god group; in fact, an epitome of the Garden of Eden creation of life story—man and woman in the presence of sexual passion. The IO of Joseph is identical with IhOh of Jehovah, the H's being silent, so that Joseph is equivalent in the symbolic sense with Jehovah, and is thus a god. Then his apparently human history. When the Pharaoh was struck with Joseph's good advice about storing the corn, he cried "can we find such a one as this, a man in whom is the spirit of God?" This spirit of god, Ruach

Elohim—the mother or breath of the gods—was she who in Genesis i. brooded upon the waters and brought forth life (see my *Seven Stories of Creation*). The name had originally no vowels, and was RK or RCh, or with the addition of the prosthetic A, Ark, from which came all life under Noah. It was the Ark in which the god dwelt, which could cause death or produce life, and latterly it becomes the Virgin Mary, “tabernacle of God,” “in whom dwells the god-head bodily,” as the Church says. So Pharaoh, who claimed to be a god himself, declared that Joseph was also imbued with the creative power or essentials of a god. But, further, he said: “Thou shalt be over my house, and according to thy word shall all my people be ruled,” “see I have set thee over all the land of Egypt,” “and Pharaoh took off his ring from his hand and put it upon Joseph’s hand, and arrayed him in silken vestments, and put a gold chain about his neck, and made him ride in his second chariot, and Pharaoh said unto Joseph I am Pharaoh (the God), and without thee shall no man lift up his hand or foot in all the land of Egypt.”

All the Pharaohs were gods, and as this Pharaoh declared that Joseph had the creative power of a god, and invested him with all the

insignia and powers of his own god-head, he thus raised Joseph to the position of an “ additional ” god in Egypt.

When the Ale-im harkened to Rachel’s prayer and gave her a child, she called his name Joseph (Genesis xxx., 24), and we are informed in the margin that this means “ added ” or the “ additional one.” But one may ask the “ additional ” what? The Rabbis leave us in no doubt. When Jacob was old he held a curious cursing and blessing scene with his sons, and he described Joseph (Genesis xlix., 22) as “ a fruitful bough by a well.” We have seen at p. 152, Part I., of my book, *The Gods of the Hebrew Bible*, that the universal phallic symbol for a god beloved in the East is this very phrase—“ a tree or bough ” (male) “ by a well ” (female) (pp. 254, 255), so here his father announces that Joseph has the divine power of twin-sexed creation, or is in truth a god (*Encyclopædia Biblica*, col. 2050). Combining this with his mother’s rendering of his name in Genesis xxx., 24, we have him described as the additional god—a position assigned to him by Pharaoh also.

Then, as Dr. Sayce reminds us, Joseph’s name in Egyptian was Osarseph, that is, the god-name of Egypt, Osar (which the Greek

writers corrupted into Osiris) and Seph. Osar is clearly O, the female ring, and the male Sar, Sur, or Tsur, the "Rock that begat thee" of Scripture—again the creative combination, coupled with Seph, or serpent, emblematical of sexual passion, whose urgency leads to the creative act, again an epitome of the Eden story. Joseph's brethren say to him "for thou art even as Pharaoh." We have altogether seven different symbolical pronouncements that the Old Testament Joseph is the extra or additional god, a good definition of the position of the New Testament Joseph, "the husband of Mary, of whom was born Jesus" (see my *Gods of the Hebrew Bible*).

But nearly every statement in the Bible is contradicted in some form, so I often feel that it is a book specially written to lead to interminable discussion, from which no issue can be determined by the quotation of a firm uncontradicted text, and this is the case with Joseph's name. He is made by a distortion of the original text to make a semi-denial of his godhood by asking his brethren, "Am I in the place of the Gods?" But the whole phrase reads, "Fear not, because in the place of the Gods I," which would be read in English, "Fear not, because I am in the place of the

gods.” But some editor has added the interrogative H, or Hebrew Hei, and the sentence becomes nonsense, as in the phrase, “ Fear not, *because* am I in the place of the gods?” the word “ because ” contradicts the interrogative sense. In any case the phrase shows that it had been alleged or taken for granted that he *was* in the place of the gods, and that is all that is required as an esoteric direction to the priest.

That Joseph was a god is upheld by the *Encyclopædia Biblica*, which holds that all the Patriarchs of Israel were originally gods and mythical (see cols. 2582, 3320, and 3275). We have, therefore, the pronouncement that Joseph was the “ additional god ” seven times repeated. What better definition can one have of “ Joseph, the husband of Mary, of whom was born Jesus,” of Matthew i., 16? He had another father, because we are told that “ when Mary was espoused to Joseph, before they came together, she was found with child by the Holy Ghost ” (Matthew i., 18), so Joseph was the additional father of a god or simply the additional god. So we find the Jacob and Joseph of the Old Testament carried through with all their symbolism right into the very Arcanum of Christian dogma.

But much more symbolism enters into the New Testament. Jesus is no longer to be called the Messiah, but the Christ. One would think that he would be called the Christ alone, but the name Jesus is retained for the important reason stated below. As for Messiah, that is the one name in the New Testament which is built on the old IhOh or Iah myth, as "Mess Iah" simply means "son of Iah," the universally used contraction of Jehovah or Ieovah into Iah, which is used hundreds of times, forming a part of many names in the Old Testament, and which we ought to pronounce Yah, not Eye-ah, as we do in such names as Nehemiah or Obadiah, or in the word in question itself, Messiah, which should be pronounced Mess-yah. But Yahweh or Iové was an obsolete god, and the connection must be cut, so Jesus was called the Christ or Christos the Greek form of the Hindoo Christna in place of the Messiah. So Iah, or IhOh, or Jehovah, entirely disappears, and when Jesus calls on a god it is not Iové, his father, to whom he appeals, but to Al or Eli or Eloi, the singular of Elohim, the earliest Hebrew band of gods, and a universal god common to all Asia. So the New Testament was written by

no Jew, but under the direction of diplomatists using god names to placate both Eastern and Western nations. The Jews clung to their doubled-sexed IhOh. The word Christ is said to mean anointed, and this would identify Jesus with pillars, such as Jacob anointed—to which he is indeed related—but I lean to the opinion that the adoption of the name Christ or Christos was to show the close relationship of the new cult to that of Christna, the Hindu Buddha, on the tales of whose birth, life, and miracles, death, and resurrection, widely current in Asia, the history of Jesus was closely modelled. I think that the other name, Jesus, was chosen because the great Druidical sun god of Europe was Hesus or Iesus, the mighty, and by the use of these two names the Romans hoped to establish a universal religion, which would be acceptable to the people of both their European and Asiatic dominions. We have only indirect evidence of the cause of the adoption of Christianity by the Romans as their official religion. The dream of a universal religion was always present in the thoughts of great conquerors. We find Isaiah had as his highest aim the establishment of a true religion for the whole earth (*Encyclopædia Biblica*, 4402; Isaiah xlii., 1-4).

But we saw that all over the world there were two cults—one, that of the people, phallism, which was indeed the sole religion of the common Hebrew people; and the other was sun worship, generally only the official religion of the priests, and not much appreciated by the people. We saw the attempt of a scribe to introduce sun worship by the tabernacle idea, relating the story of the death and rebirth of the sun; but the attempt was doomed to failure. The other popular event in sun worship, the crossing-over, had been adopted under the name passover as a tribal celebration of the mythical defeat of one of the world's greatest nations by a band of leprous slaves by the help of the rod or phallus of Iové. A second attempt was embodied in the legend of Jonah, with his forty hours in the belly of der Ketos. "Out of the belly of Hell cried I." Now came a third introduction of sun worship under Roman auspices, which was finally completely successful—at least so far as its monopolising the activities of the priesthood of Europe was concerned, as, even in Christian England, there are only about 10 per cent. of the population actively professing Christianity. It failed in Asia. But what came of the Hebrew phallism?

We know that the most popular form of phallic worship was the erection of a stone, and showing its phallic, or creative, or god-like activity (they are all the same) by causing it to run with oil or somma, and that this stone was the “ Rock that begat thee ” and a “ living god,” as it “ heard all the words ” addressed to it. Jacob calls the column he anointed the “ El, god of Israel ” (Genesis xxxiii., 20; *Encyclopædia Biblica*, 3325).

Jesus has a disciple, or apostle, who seems to be very nearly his equal, as they constantly argue together, and Jesus seems to be anxious to propitiate this apostle and to be assured that he loves him and will support him. This disciple or apostle is Simon Peter. When we look in the list of the children of Israel for Simon (or Simeon, the same), we find his name is interpreted “ the hearing one,” and we are told most emphatically that Peter or Petros is a “ rock;” in fact, the rock on which Jesus would found his Church. He is also called Cephas, a “ stone.” Such Peters, Rocks, Pillars, or erected Stones, were anointed, as in Genesis xxviii. 18, xxxv. 14, Exodus xl. 10, etc. The Hebrew word for the sacred oil employed to show the true nature of the erected Pillars is Semen, a word which also means “ fertility ”

—in Latin, “ seed.” The use of this word indicates an identical source for the Roman and Hebrew ideas of anointing stones with a life-giving fluid, forming Living Gods. Simon may be a corrupted form of Semen, as Simon is pronounced Seemon in all other languages, so that Simon Peter may be the “ Fertilising Rock,” identical with the “ Rock that begat thee ” of Deuteronomy xxxii. 18, as well as the “ Hearing Rock.” Such double derivations are very common in religious literature, and often include a phallic as well as an ecclesiastical trend. Thus Simon Peter is the stone, or rock, that hears, or the anointed phallic pillar which “ heard ” (Joshua. xxiv., 26); so we have the symbolical announcement that, although a sun god was to take the place universally of the crowd of Jovés, Baals, Chemoshes, Molechs, Marduks, Hammans, and others, who were phallic gods and demanded the slaughter of man and beast (that is, a band of cruel bloodthirsty gods), and their places to be taken by an entirely beneficent single universal god, who was man’s friend and not his implacable enemy, yet the joyful old celebrations of the Spring and Autumn, when the priests and the temple prostitutes led off in the “ merry ” enjoyment of the “ great sacri-

fice," were still to continue. In fact, the New Testament splits the powers of the god into two, because, although Jesus is clearly the principal god, and shall judge the "quick" and the dead (he was supposed to be going to return during the lifetime or "quickness" of those then listening to him), yet Peter was to have the power of deciding who was to be admitted to heaven and who was to be kept out, and hence was a judge quite equal to Jesus and quite as powerful a god. "And I say unto thee, That thou art Peter [petros, a rock], and upon this rock will I build my church; and the gates of hell shall not prevail against it [a cryptic saying so beloved of religionists]. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This is exactly parallel to Pharaoh's speech to Joseph when he makes Joseph the "additional god." Joseph was to have complete power over his "house." The passage served two great purposes: it gave the phallic priests full liberty to go on with their "rock" practices—as they did, and so pleased the people and drew their revenues from prostitution. It gave the

earthly head of the church absolute power over the members; in fact, created a Pope, which served the purposes of the Roman overlords. It was the foundation of the Roman scheme of government: "give the people anything they like, absorb all pagan rites, but concentrate the ultimate power at Rome in one pair of hands."

I have shown in my larger book that Christianity officially adopted *every pagan rite*, installing a living "hearer" in the form of a confessional priest, instead of the dead rock to which they formerly paid their vows, and authorised the custom, already much practised, of personal confession to a man—the most powerful engine of the Church. Peter is Simon Bar-Jona. The Hebrews adopted this word as the masculine of Yoni or Iolé of the Greeks, the female organ; so Jona or Jonah was the phallus, and Peter, as Bar-Jona, the son of Jona, continues the worship of the upright thing, "rod of god which swells or extends itself," to which all nations at one time addressed their prayers. So Peter is "the rock that begat thee," the phallus, son of the phallus, just as "Asher-bani-pal" was "phallus, son of phallus." And so phallism was divorced from the titles of the primary or

Sun-god and fixed on a demi-god or earthly representative of the heavenly god, who was thus purged of the gross sex worship. This became the function of the earthly Church. (See pp. 309-314, Vol. I., *Gods of the Hebrew Bible*.)

The New Testament, besides establishing sun worship, is a priestly homily on the struggle between the new official religion and the old. We find Jesus a little afraid of the stone god, Peter or Cephas, and always praising and propitiating him. Jesus has a "beloved apostle" on whose bosom he leans, but that is not Peter; yet he repeatedly asks Peter if he loves him. At the very end of John's Gospel (a "composed" book, written as the priests' manual or *vadé mecum*), Jesus repeatedly asks "Simon Bar-Jona (or son of the Rock) lovest thou me?" But the actual victory of the sun over the phallus is in the scene where Peter denies that Jesus is really the new god, and the incident is told, which seems so ridiculous in a serious history of death, that of the cock crowing. The cock is not a phallic emblem. It is invariably called the "solar cock" in India, Japan, and all over the East, although it was used as a symbol of both sun and phallus, as were many symbols,

because the sun and the phallus are equally essential to the continuance of life. But, like the peacock, it is the sun's special symbol, greeting the rising sun every morning, and when the cock crew (signal of victory) the symbolical Peter had cause to go out and weep bitterly, because it meant that the battle had been won for the sun, and the pæan of victory had been sung by the sun's representative; and Peter was for ever dethroned from the first position. This placed the two symbolical religions in their true order, as the sun in heaven is the universal saviour and upholder of life, for without the sun no life is possible; while the phallus on earth is as necessary for the reproduction and continuation of life, and it rules on earth. So the solar cock is placed on the top of the phallic spire in our church architecture. Spire means the phallus, as it is identical with spar and spear which is a universal phallic emblem carried by Minerva to show her double-sex. In the priests' miracle play Peter is made to weep, not with pity, but with chagrin at defeat, hence "bitterly." Peter, the "rock that begat thee," was compensated for his deposition from the first place by having all power on earth of controlling the entry into heaven given to him. Jesus was to

judge in heaven, and was not of much account in earthly affairs, which were left to Peter or his representative, the Pope. But in the meantime it was a triumph for Phallism on earth, and we find the male and female "saints" of the early Christians, to increase their religious or Petrine zeal, lay together promiscuously in the temples, churches, or tabernacles all night, as the "rock" was now to rule on earth, and no fees to be paid to priests.

As this book deals with the crucifixion, I cannot here enter on the phallic side represented by Peter and Paul, which I have treated in my *Gods of the Hebrew Bible*. But we must notice that Peter got the Phallic name after being adopted as an apostle. He was Simon before, but at once becomes the "rock that begat thee," "the phallus," when adopted as one of the chief actors in the priests' drama. Paul likewise had a name beginning with S, changed to P (like Peter) on conversion, when a bright light (the sun) struck him down and cried, "Saul, Saul, why persecutest thou me?" He was then an enemy of solar worship. But on acknowledging the Sun, Jesus, as the heavenly ruler (as the sun is), he is at once adopted and actually called Paul,

another form of the word Pala, or the phallus, and sent to carry the new tidings to the Gentiles. We find Peter, who represents the spirit of the nation ruled by circumcision, the Hebrews, and Paul, representing the outside uncircumcised nations, had an erotic dispute as to the circumcision,—whether the artificially naked phallus was essential to adoption into the new church. The priestly tale makes Paul win, and we hear little more of Peter and his circumcision, and the new religion was now acceptable to all nations. The two representatives of Pala have names beginning with P, and both mean the phallus. Then the rest of the Acts of Apostles, and the various epistles, are a record of the triumph of phallism, combined, of course, with the usual hortatory and hair-splitting “theological” discussion, which constitute an important part of all religious literature, from the sacred Books of the East, Semitic and Mohammedan Bibles, down to Joe Smith’s Mormon Bible.

Paul, now the representative of the free exercise of phallism, as shown by his being called Mercury (the phallic god par excellence) and by the Serpent Miracle on the island (the serpent was friendly), and by visiting and encouraging all the great centres of religions

prostitution, Paphos, Perga, Pessinus, Pamphilia, Ephesus, Corinth, Cappadocia—note the preponderance of P's—where as many as a thousand prostitutes, (nuns or fish, representatives of Venus), were kept at a single temple, and travelling in the good ship “Castor and Pollux”—a phallic emblem so gross that the author of *Idolomania* says he would rather not state what it means—the whole new dispensation is an allegorical tale of the triumph of phallism, combining it, of course, with “spiritual food.” The Epistle to the Hebrews excuses, to these purely phallic worshippers, the Jews, the introduction of a sun god, by saying that Jesus does not differ from Melchizedek, an old Canaanite sun god of their early history, a statement seven times repeated in a special Epistle to the Hebrews. However, as I deal with this in another book—*The Gods of the Hebrew Bible*—I must return to our theme here, the Crucifixion.

The first glimpse we get of a formal Hebrew religion is the adoption by Moses of the Egyptian ark idea, with its contents, the rod of god and two stones, and their first tribal god IO (or Iové), pillar and circle, male and female, identical with Osar (Osiris), O the circle, and sar, the pillar : or with Phara-O or

Phals-O, pillar and circle again, all Egyptian conceptions; so the basic idea in the new Christian religion again came from Egypt, the human family idea of Osiris, or Serapis, Isis and Horus, and the death and resurrection of the male god, an idea, however, which was common to many nations. But no true Hebrew would have anything to do with a Queen of Heaven, so there was a sharp division between the true Hebrews and those who wrote the entirely new postscript tacked on to their old *lové* scriptures. But it is evidence of their degraded and isolated condition that such a change was not made long before, because they were surrounded on all sides with nations worshipping the sun as saviour, when “passed over,” “crossed over,” or as a “crucified” saviour; and with a mother of god with a babe in her arms, exactly the same as our modern Virgin Mary. India, Babylonia, Nineveh, Syria to the East, the Hittites to the North, Greece to the North-West, and Egypt to the South and West, all had their divine Madonnas, My Lady, or Beltis.

In India the eight divine mothers of the Tamras had each a child in her lap, and are the exact counterparts of the Virgin and child of to-day. So was Uma, Maya, Sakti, Mylitta,

Miriam, Morwen, Juno, Venus, Aphrodite, Cybele, Ceres, Eve, Terra, Freia, and the host of Queens of Heaven or earth goddesses existing everywhere, and worshipped universally except by the Hebrews. Even the Hebrews had a lingering regard for her worship, and petitioned to be allowed to worship her, as they had never been so fortunate as when they “poured out libations to the Queen of Heaven” (see Jeremiah xiv., 15-19). But this could not be permitted. Woman was the origin of all evil to the Hebrews, as she is still to some modern philosophers, as witness Signor Marinetti; and so they kept their malevolent fire-breathing Iové without any consort in his smoking heaven (see 2nd Samuel xxii., 9; Psalm xviii., 8; Revelation xv., 8).

I have given in my *Christianity* a short account of the history of the Bible, especially of the Old Testament, which suffered much from destruction and editing, but which, in spite of that, seems, when its symbolism is clear, to give us a really authentic picture of the Hebrew ideas of these early times, as they so completely agree with those of races in a similar state of savagery at the present day.

The records of the Old Testament are alive with savage human documents of war, pillage.

murder, theft, and the whole gamut of human passion is played upon ; but in the New Testament there is not the faintest semblance to real history or real human beings in the whole account. It is a miracle play staged with the necessary actors only ; and acted in a dim light, where the noon-day sun of fact, history, and reason never enters. The style is absolutely the contrary of that of the Old Testament, but the writers carry out the true Hebrew method and bring their gods down to earth as men and women, to act their parts clothed with human flesh and blood. Hence, although not written by Jews, it copied admirably their view of how religion can best be brought within the intelligence of common people, and how their interest can be most strongly awakened.

The religion taught by the Crucifixion in the New Testament comes from three distinct sources.

As I have shown that the actual material facts in the life of Jesus are copied verbatim from the probably mythical life of the Hindu Saviour, Christna, while his teaching is that of the last Hindu Buddha, Gotama, and the Chinese Confucius, both real personages, so that the first or main source of the New Testament was Indian. But as these beliefs had

spread over all Northern Asia, they are called by Drews the floating myths of Asia.

But in one particular the Christian statement differs from all the others. Fishes are introduced in many miracles, and, as I show in *Christianity*, it was because, at the time of Jesus, the sun was leaving, or had recently left the constellation of the Lamb, Aries, and was entering Pisces, and a new "sign" was required. This happened when the old Hebraic religion, as well as the Greek and Roman religions, were becoming discredited, and it gave the chance for the Roman world over-lords to introduce their sun religion under the sign of Pisces.

In Luke xi., 29 (also in Matthew and Mark), Jesus is made to say, "They seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet"—the sign of the Fish Pisces—so Jesus is made to tell them that he was going to enact like Jonah, the death and resurrection of the sun in the new Spring "house."

As the Greeks were sun worshippers, and the New Testament was written in Greek, the writers were quite conversant with the best method of introducing the more enlightened cult. They took the chance to introduce a

mystic quotation from the greatest Greek "philosopher," Plato, in the beginning of John's Gospel, to spiritualise the astronomical cult.

The second source of the new religion came directly from Egypt, although it was also common to all Asia. The Queen of Heaven and her babe, symbolising the crowning glory of womanhood, which was the delight of the Egyptian religion and the *bête-noire* of the Hebrew, was embodied in the Virgin Mary, directly copied from the Isis of Egypt and her babe: in fact, all the statues first introduced into Europe representing Mary and her babe Jesus were actual statues of Isis and the Horus imported from Egypt. The *Encyclopædia Biblica* says that Hur, who along with Aaron held up the hands of Moses, in Exodus xvii., 10-12, was probably this Horus—the usual way of the Hebrews of reducing great nations' gods to Hebrew men. The third source, the crucified sun saviour, came from Northerly Asiatic nations. The Egyptians had no real cult of a saviour crossing over (or being crucified) derived from the sun, as they had no great suffering from winter. The idea belonged to nations which suffered from severe winters. The mother and babe and the crucified saviour

had become common to nearly all Asiatic religions, and under the Ptolemies the religious books of all these nations were collected at Alexandria. Hence any Alexandrian scribe, having been trained in transcribing all these religions for the Ptolemaic libraries at Alexandria, would be able to compose the Gospels. The actual name of Mary was copied from the Hindu virgin, Maya, so in this way the two great nations, India and Egypt, were propitiated. The whole New Testament depended for its authority on the existing traditions of the Hebrew Bible. It is quite impossible to formulate an entirely new religion and foist it on a people. The document must be very old and must contain revelations made by a god in the dim antiquity, such as could not be made "now;" and it must be coloured by references to the "gods of our fathers." It may be answered that Mahommed and Joseph Smith made new Bibles. But they founded their revelations and exhortations on the old Hebrew basis, and only claimed, as does the New Testament, that they had a particular message from the same god as already existed in a miraculously revealed form.

The outstanding literary trait of the Hebrew race was in bringing down all heavenly gods or

heroes to the earth and incorporating them with the Hebrew clan, so as to make them personally interesting. Even the Ale-im, Jové, and Al Shadai all came down and conducted long discussions with the Hebrew prophets, and "walked in the garden in the cool of the evening," and even complained of having to walk about in a tent to follow the children of Israel in their wanderings (1st Chronicles xvii., 5).

The composers of the New Testament at once couple up the Old Testament with the New Testament by the names Jacob and Joseph, both of which are god names (see *Encyclopædia Biblica*, col. 3320). Jacob was so called because when Esau was coming out of the Womb (they were twins) he seized him by the "Heel;" we remember "thou shalt bruise his heel," in Eden (Genesis iii., 15), heel being a well-known euphemism for phallus; and so he was called Iacob or, as the *Encyclopædia Biblica* tells us (col. 2306), Jacob-el, or rather Iacob-el, the "heel god," the god of the phallus.

Joseph, we have already seen, was the "ring and dagger god," but also an "additional god." So here we see the building up of a god-ancestry for Jesus, just as the Roman

Catholic Church is doing at present for Mary.

The pure Hebrew phallism is thus carried into the New Testament. But, further, the writers bring all the heavenly actors down to earth, and make them quite homely. Even Jesus is the son of a carpenter, and his family well known to all the neighbours. Carpenter means also Maker or Creator.

The day of far-off Olympic gods was over; people wanted a god like that described by Dr. Budge. "Man always has fashioned his gods in his own image, and he has always given to his gods wives and offspring." The Hebrew god, with his son and earthly wife, answered to this specification, and there was no other religion with such an intensely human yet eternal god, on which the new sun cult of Christianity could be founded.

There is a preponderance of opinion that the new cult matured in Alexandria, but we must not forget that quite outside Hebraism there had been growing up a number of sects who held religious opinions almost indistinguishable from Christianity. They were extremely numerous, although in some cases the same sect may appear under more than one name. Among them were the Ebionites, Essenes, Docetes, Gnostics, Manicheans, Marcionites,

Arians, Cerinthians, Eucratites, Saducees, Pharisees, Saturini, Melchites, Elkaisites, Sabceans, Sameans, Mendaïtes, Peratae, Masbothicans, Meristae, and Genistae. Most of these sects believed in a Son of God sacrificing himself for the people, and they held all the gentler maxims of Gautama, so that the final form of official Christianity, as forced on Europe by Rome, was a cult of slow growth, and many elements went to its formation. It began with short simple tractates, and becoming organised, ended with great councils, which declared which tracts were true and which false, as late as 690 A.D. But the Jews remained bitterly hostile, and resented the debasement of their ancient and awful god or his son to the position of a humble mendicant teacher, who was quite unable to establish the long-looked-for Jewish kingdom, and they held that the uncircumcised soul was cut off from his people.

The crucifixion story, which was extremely widespread in Asia, was a popular combination of the two sharply marked sun episodes—(1) the death of the old sun and the birth of the new, or the death and resurrection of the sun at New Year; and (2) of the "invincible" sun's conquest over the evils of winter by its

passing over the equator and producing summer or paradise, "the garden" in the northern half of the world—in short, of the solstice and equinox. The Christian cult, and indeed most of the others, held the birth festival at the right time, but omitted the previous annual death, so essential to the story and to the necessity of the new birth or resurrection. In fact, they made it the individual birth of a saviour for all time, appearing on earth to make his death and resurrection serve for the salvation of all people, and to lead to a heavenly paradise, instead of the annual birth of a saviour, to produce a yearly earthly paradise or summer. They told the story of the young babe's marvellous escape from death—the sun struggling with the cold and storms of January, a "dangerous" child, like Hercules and all sun gods—but they carried over the death and resurrection to the equinoxial crossing-over, and made that glorious crossing-over a time of sadness or death, instead of what it had always been, a time of intense rejoicing for the return of the "Unconquered Sun."

The Christians still retained some rejoicing, as Jesus rose from the dead and ascended into heaven, and so paid the debt for man's serpent-

caused fall for all time, and all was well in the end.

The Cross was everywhere the most universally used phallic symbol (see *Christianity*, pp. 220 and 238, or Colenso), and although at first an attempt was made to divorce sun-worship from phallism and produce a higher cult, this was found to be impossible, as phallism was the cult of the people; so, after many centuries, the two great cults were merged by nailing the Saviour, Son of the Sun, to the phallic cross, and producing the well-known Christian symbol, the crucifix. "There is no new thing in religion," says King in his *Gnostics*, and the crucifix was an old pagan symbol; so we find Minucius Felix, in his *Octavius*, chapter 29, about A.D. 211, resists the supposition that the sign of the Cross should be considered a distinctively Christian symbol, and he says :—
 "As for the adoration of crosses which you [pagans] object against us [Christians], I must tell you that we neither adore crosses nor desire them. You it is, ye pagans—for what else are your ensigns, flags, and standards but crosses gilt and beautified. Your victorious trophies not only represent a simple cross, *but a cross with a man on it.*" So the Christians had not yet adopted the crucifix—the cross

with a man on it. It was not till the end of the seventh century, 692 A.D., that a special council held in Constantinople "in Trullo" (under the dome) decreed that "instead of a lamb standing beside the cross," as in Jan Van Eyck's picture (Fig. 7), the figure "of a man should be substituted." Even then it was some time before the fashion prevailed of nailing the man to the cross and forming the crucifix, conforming to the old pagan custom.

Long before the council many women wore this pagan symbol, and it was becoming the fashion, so the council simply yielded to the popular demand.

There has been a great mixing of creeds, feasts, and symbolism in this universal festival of the annual salvation of mankind by the sun. The word used in Hebrew, Pascha (French, Pacques), is purely Babylonian or Chaldee. It was used by the Chaldeans in the purely solar or astronomic sense of transit. But the Hebrews held a joyous festival or "hag" at the Spring Equinox (pp. 138, 155), or as near as the new moon would permit of, and they "danced" much at it, and called the dance Pessah, or Passach, or Pascha (the same words by metathesis, as vowels are of no consequence, and H and Ch are

practically identical, consonants alone must guide us), which is the Babylonian word for "transit," or "passing," or "crossing" over used in an astronomical sense. There has been some confusion even by scholars as to the true application of these words. The Babylonians were great astronomers, and the Hebrews must undoubtedly have heard of the Pascha and practised it during their captivities both in Egypt and Babylon, and they adopted the feast but rejected its solar meaning. So the priests, or oracles like Miriam, skillfully combined the blood fetish described on pp. 294-296 with the great spring feast held all over the world with pessah or "dancing," into a great literary effort exhibiting the whole world rejoicing at the slaying of the Egyptian first-born by the Hebrew phallic Iové, because, as is assumed by some eminent scholars, the Egyptian Pharaoh—on the promptings of this very Iové—would not let the Hebrews go into the desert to sacrifice their own first-born to their blood-thirsty god, so in revenge he killed the Egyptian first-born. The writers of the New Testament tried to make the new astronomical religion acceptable to the Hebrews by making Jesus typical of the Paschal lamb, as he was crucified at the equinox, transit, or

passover, the same date as that of the Purim, Circumcision, "First Fruit," and "Unleavened Bread," when they slew the first-born (Exodus xiii., 2)—all phallic feasts, and all derived from the feasts of other nations. That they did slay their first-born is shown by Ezekiel writing, "For when they had slain their children to their idols, then they come the same day into my sanctuary to profane it" (Ezekiel xxiii., 39, also xvi., 21, and xx., 26 and 31). But the Palestine Jews were looking for an earthly Messiah son of their great Jehovah, or Iové—a god never mentioned in the New Testament—to form a universal kingdom of peace where the lion would lie down with the lamb, with their IhOh ruling over all; so the failure of Jesus to establish this, was sufficient to cause all true Hebrews to reject the whole story. That the establishment of such a kingdom was contemplated is clear from Mark x., 28-30. Mark's gospel is held to be nearest to the original form of the Jesus story, and in the above passage he promises, like all pretenders to an earthly throne, lands and houses an hundred fold greater than anything they may have sacrificed in becoming his followers, and it was probably for that side of his teaching that the Romans suppressed him—if he is not

entirely mythical or a mere pen creation. Yet he became the Roman god and was repudiated by the Hebrews. The story was written in Greek, and Greece had abandoned the old gods and was following Plato into a "spiritual" or mystic region. John's Gospel begins with a quotation from Plato about the Logos, and the Greeks called Hermes the Logos or word. The Hermes of the Hebrews was Basar, which was circumcised and called Flesh, finally became the Gospel, God's spell or miracle worker, as was the rod of god in the hand of Moses, and again "made flesh for us" (John i., 14). This abominable system of subtle verbal and "spiritual" word spinning was due to the Greek ethics so much revered by some modern writers who have been quite uninfluenced by the demand for facts when discussing even "spiritual" logochamy.

And John's is a truly "spiritual" gospel as it twice loudly trumpets Jesus' *first* miracle, that of making wine, which "manifested forth his glory" (John ii., 3-11, and iv., 46). Here, as at all important epochs in the Bible, there is a change from feminine to masculine. Water is woman, and wine is man or masculine force, and changing water to wine is symbolically identical with that of Luz to Bethel

(also twice repeated), or Jacob to Israel, in the Old Testament, and Saul to Paul in the New. This was done to wean minor nations from the worship of the female, yoni, or horse-shoe cult, Queen of Heaven or Sakti worship, under which the Hebrews declared they had their only happy epoch (Jeremiah xliv., 15-19). Hebrew sun worship was an intensely masculine cult, as are Hebraism and Christianity. But the Sun is universally the Wine-maker and all the sun gods are gods of wine, because good wine depends on a sunny summer. Sun gods are Wine gods, and wine-god is a common name in Christian countries, Weingott and its variants among the Teutons, and Dieuvin, Vindieu, etc., among the Latins, with many corrupted forms, Divine, Duveen, Vendee, etc. All sun gods are also "True Vines," as was Jesus.

When it came to death and resurrection Greece had much more interest in Earth goddesses, like Persephone, the "destroyer of death," whose resurrection or release from Sheol or Hell took place in Spring at the Equinox, which was the true New Year of Greece and Persia, as it was in Britain and other druidical countries. In fact, it remains the New Year's Day of Persia up till now, as is

shown by the diplomatic new year receptions held at Persian Legations on this date all over the civilised world. We know that Persian influence was supreme in Palestine before the Greeks and Romans, so we have a New Year (or Christmas, they are the same) associated with resurrection at the Equinox, when Jesus is supposed to have risen from the dead. That the Equinoxial spring feast was everywhere phallic is shown by the Hebrew Hags held at that date, and by the Erection of the Dad or Father, the Phallus, in Egypt in the month of Chirk, our March (see my *Christianity*, p. 81), round which phallic pole the maidens danced exactly as do our maidens round the equally but unrecognised phallic emblem the Maypole.

Thus the Persian influence, and more especially the Greek influence, carried the resurrection of the saviour sun forward from the astronomical resurrection on 22nd December to the resurrection of nature at the Spring Equinox or March 22nd. New Year and Christmas are identical; in fact, the date of the birth of Jesus is said to have been changed from the Autumn Equinoxial Hebrew New Year to the Winter solstitial Pagan New Year (subsequently named Christmas), so that the Christians might hold their celebrations in

peace while the Pagans were similarly engaged. Such is the Christian excuse, but I lean to the opinion that they changed the date to gain converts and popularity, and to break with Hebraism—the Hebrew illogical Autumn New Year being unknown to, or scorned by, other nations. Tertullian (230 A.D.) tells us that the Christians adopted *all* pagan festivals (see p. 361).

The Romans had the true astronomical conception of the death and resurrection of the sun at 20th to 22nd December, and his crossing over and marrying the earth at 22nd March, but the annual death and re-birth of the great Jupiter seemed derogatory to his majesty, so they invented annual sons of Iové, born on 22nd December, and passing over or crossing at 22nd March and marrying the earth maiden, and, by the warm beams of this symbolised sun, proving a saviour to mankind. But this was beginning to make an interminable list of sons of Iové, and it was beginning to be ridiculed. The reader will find this accurately set forth as pertaining to the sons of the Eli gods, at Genesis vi., 2 and 4, where “Men of renown” were produced by the converse of “Sons of God with daughters of men,” just as Hercules,

Perseus, Mercury, Apollo, and other "men of renown" were produced by the amours of Jupiter with earthly maidens (see my *Christianity*, pp. 135-136). It became clear that a too frequent repetition of this story brought it into ridicule, so the form of this fable employed by northern Asiatic nations was adopted by the Romans, and the Christian fable was constructed of the birth of a final son of god by a supposedly well authenticated earthly maiden, the immaculate wife of the carpenter, at the winter solstice, and his crossing over to the salvation of mankind at 22nd of March—his final ascension completing once for all a universal salvation. The cruel death was imposed by the Indian theory that sin must be paid for, and if a god forgave mankind he could only do so by wounding himself.

I have always held it to be a crime to preach such an unjust doctrine in our churches. Its practical acceptance would mean that in actual life all punishment for crime would be pardoned by the accomplishment of the death of some innocent person, a child by preference, as being truly innocent. Child burning for this purpose was an "ordinance in Israel" (*Encyclopædia Biblica*). No matter how beautifully this cowardly idea is wrapped up,

in fine music, poetry, pictures, and every possible form of sophistry used to play on the chivalric feelings of the people, it is a totally poisonous doctrine leading to an anarchy of morals, as I have shown at pp. 300-301 of my *Symbolism or Christianity*. Renan shows us that "the triumph of Christianity was the destruction of civil life for a thousand years," and Gibbon bewailing the coming of the "Dark" ages wrote:—"I have described the triumph of Barbarism and Religion."

At one time the doctrine reigned supreme, and the Rev. S. Baring Gould, in his *Development of Religious Belief* and other works, has given us a ghastly picture of its universality. Lucian gives us a heart-rending account of the immolation of children by their parents, by casting them from high rocks. Mothers put their children into sacks at home, and hurled them from temple towers or over precipices, while others beat and pushed their children with threatening cries all the way to the precipice, and finally drove the innocents over to be crushed on the rocks below.

What father who, having many wayward children and one good and innocent child, would kill the one innocent in order to bring himself to forgive the others? Why, then,

should our creed teach us that our God is to be admired for behaving in this imbecile manner? In this country such an action is "Wilful murder," unless proven to be that of an imbecile, as witness the painful case recorded in the *Daily Express* of 12th December, 1917:—

A terrible story of a mother who, after attending Christian Science meetings, cut her son's throat because she thought her sacrifice would help the Allies to win, was told at the inquest at Bradford yesterday on William Donald Hey, a boy of sixteen, of West Bowling, who was found on Friday morning with his throat cut.

Immediately she had committed the crime Mrs Hey fetched the lad's uncle from a neighbouring house, and told him what she had done; and the uncle, Benjamin Hey, said yesterday that the lad's mother asked him recently:—"Don't you think I ought to sacrifice him?"

Detective-Sergeant Kirk said that when he went to the house Mrs. Hey said:—"I got a razor and cut his throat as an atonement for my sins," and Dr. Sharpe said that Mrs. Hey—who had suffered from insomnia—told him:—"I have been going to Christian

Science meetings, and thought that if I did it it would help the Allies to win." Later she said she regarded what she had done as a love sacrifice.

A verdict of " Wilful murder " was returned against the mother.

I consider that this poor demented creature and her son are victims of the teaching of this most cruel doctrine on a " believing " mind. Happily it cannot long survive. (See Dean Inge, in my Preface.)

On these lines Christianity was constructed. Nothing was at first accurately stated, as St. Crysostom, writing about 400 A.D., says the " fathers " were quite uncertain of the date of Jesus' birth, and he writes in Hom. 31, " On this day also the birth-day of Christ was lately fixed at Rome in order that while the heathen were busy with their profane [new year] ceremonies the Christians might perform their sacred rites undisturbed. They call this [December 25, or viii. Kal. Jan. as the Romans wrote it] the Birthday of the invincible one Mithras, but who so invincible as the Lord. They called it the birthday of the solar pyx but Christ is the sun of righteousness."

Here we see that Jesus was called Mithras,

the sun god of Persia, and also the solar pyx, and the sun of righteousness, so again we see the early admission that he was a sun god. He was also called the Bridegroom, as was the sun every spring. The New Testament therefore created what was required to form a meeting ground of all religions of the Roman Empire, namely, a single birth of a son of god, his expiatory death to undo the serpent's work, and his ascension to heaven for good. Such a scheme fell in well with the Greek people, who had no great astronomical bent. They made all the heavenly bodies into intimate personal divinities, who took sides in their quarrels and battles. So the Alexandrian Greeks, who composed the New Testament (the *Encyclopædia Biblica*, col. 2013, says, "It was a born Greek that wrote the Acts"), followed the Persian and their own Persephone (proserpine) idea, and made the Resurrection at its "natural" time the spring.

The spring crossing takes a definite time, and is shorter than the 40 hours the ancients allowed at New Year (although this should astronomically be a point on a curve without duration), and allowance is made for this period, 33 hours in all the texts about lying in the tomb. Forty hours are from 4 p.m.

Friday till 8 a.m. Sunday, while from 6 p.m. Friday till 3 a.m. Sunday makes the necessary 33 hours, called 3 days by the Hebrews (see pp. 139-140, 269). [Note that Jesus rose on the Sun's day.] John xx., 1, says, "The first day of the week cometh Mary Magdalene (Queen of love) early, *when it was yet dark.*" Matthew xxvii., 1, "In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene." Mark xvi., 2, "Very early in the morning the first day of the week Mary Magdalene came into the Sepulchre." Luke xxiv., 1, "Upon the first day of the week very early in the morning they came into the sepulchre. It was Mary Magdalene . . . which told these things."

Three points are worthy of attention in these texts.

1. It was always a period equal to the actual time of the Transit which Jesus lay in the tomb, about 33 hours.

2. The son of Kurios, the sun god, rose on the Sun's day.

3. Its importance is emphasised by this "First day" being repeated in all texts exactly alike, a thing which rarely occurs unless it has a symbolical meaning, and his sun god character was emphasised as his first miracle in order

to emphasise it as a symbolic miracle, as sun god or god of wine. And here I would point out that the narratives contradict each other in many points all through the Old Testament and New Testament, but the symbolical words and phrases never vary; just as in ecclesiastical pictures the beings portrayed may vary in features and natural surroundings but the symbolical paraphernalia being dictated by the Church are always identical.

It is always Mary of Magdala who is first mentioned as being at the tomb. Magdala means "almond," the membrum feminum, and was the emblem of all queens of love, or of heaven, so Jesus and this Mary were the Venus and Adonis of the Christian mythology (see my *Queen of Heaven*, pp. 497-498).

Titian's picture, on p. 309, Part II., of my *Gods of the Hebrew Bible*, shows us the Pagan Christ Adonis, teaching morality by repudiating Venus (as prostitution), whereas the Christian writers took care to preserve their revenues from sacred prostitution by associating Mary Magdalene, the temple harlot (with seven devils), with Jesus in life and in death, while he repudiates his mother, thus placing the Kadeshah on a higher plane than the married woman, and approving, not condemning, religious prostitution

How long it took to evolve the gospels as they stand no one knows. For instance, Jesus, born of a virgin, was originally stated to have been born at the autumn equinox, 22nd September, the Jewish ecclesiastical New Year, when shepherds were still feeding their flocks in the open, and when Virgo, the constellation of the Virgin, was in the night sky. This was another attempt to introduce true solar lore into Hebrew symbolical history, which, however, again failed, and as we have seen (p. 249), it was altered about 400 A.D. to suit the Roman divine birthday on 22nd (or 25th) December, the "*Natalis Invictae Solis*"—birthday of the unconquered sun. It required a series of great councils and constant internal discussion in the Church at Rome to finally close discussion and to produce documents sufficiently concordant to form the basis of belief.

But although those who wrote the New Testament had to hold on to the Old Testament as a basis of a god "revealing" a religion personally, yet it seems quite impossible that any real Jew could have written the New Testament, with its promise of a future heaven. The fact that the Hebrews always absolutely rejected it shows that it was no ex-

pression of the trend of Hebraic opinion.

Their ritual and doctrine dealt entirely with this world, and took no cognisance of anything beyond the grave; while the Christian dogma held this life as negligible, or at best a weary pilgrimage, and concentrated all attention and hopes on a world beyond the skies. The Hebrews could never brook woman having anything but an evil influence in religion, whereas the women of the New Testament are gentle influences, as were Greek women. Then no Hebrew would blot out all the old names with El, Io, Ieho, Iehu, or Iah (our Bible uses the German J for I), as in Bethel-El, Isra-El, Io-El (Joel), Jehohanan, Hanan-El, Hanan-Iah, Jeremiah, Zechar-Iah, and so on, especially with the termination Iah, which was used by surrounding nations. The Iové entirely disappeared in the New Testament, although still the popular god, Jove, with the Romans, who forced Christianity on us, and Jupiter was worshipped at Rome up till the time of Michael Angelo. Kurios or Cyrus, the Greek sun, officially took Iové's place in the New Testament. But it is difficult to displace an ancient dynasty, especially such a one as he for whom the loud timbrels were sounded for the Red Sea victory, so we find the puritan

Christians rejecting Kurios, and again enthroning the sacred tetragrammaton IhOh or Jehovah in their prayers, poems, oratorios, and on their church walls with other Freemason-like symbolism (see my *Gods of the Hebrew Bible*).

The severe Jewish ritual relating to "clean" and "unclean," and generally to the affairs of this world, was entirely abandoned, and an absolutely loose system of "faith," requiring no observances, abrogating the formal "law," was substituted; every iota of Hebrew flavour having been abandoned. Such freedom was quite compatible with a great development of phallic practice, which indeed did take place, and we know "liber," free, and "liber," a book, and "libra," the scales of Justice, were all applied in a phallic sense by the Romans. But the Christian phallism was that of "free love" amongst the devotees, not "commerce" with the temple women; and hence the Christians paid no fees to the Hebrew or other priests, and so cut off a great source of revenue and earned the priests' hatred.

The Gospel of Mark gives only one year of the life of Jesus, and all evidence points to Mark's version as being nearer to the original fable than any of the others, Matthew and

Luke having borrowed from him and embellished the narrative with inventions of their own (*Encyclopædia Biblica*, art. Gospel). The Gospel of Mark is probably the first enlarged and edited edition of an original document still shorter and clearly making Jesus deliver his message and do all his miracles, and suffer death all in one year, starting from Galilee (Galil, the circle of the year, or the circle of the sun god); in fact, that is evidently the sense of Mark's narrative (see "Gospel" in *Encyclopædia Biblica*). Then the Epistle to the Hebrews tells us that Jesus was a priest after the order of Melchisedic, a Canaanitish sun god, and repeats that statement the holy seven times, so it is a very important statement. We are told Melchisedic was King of Righteousness, King of Salem (Heaven), and King of Peace; so he was a god, and he was "without father, without mother, without descent, having neither beginning nor end of days, nor end of life, but made like unto the son of God, abideth a priest continually."

Here is the circle of the year, "without beginning or end of days," and the sun's circle abiding continually. But there are other signs. All sun gods are connected with the vine and wine, as the grape is especially depen-

dent on the sun if it is to make good wine. Jesus turned water into wine (John ii., 11), as his *first* miracle of the sun circle, Galilee, and this is so important that it is emphasised in John iv., 46. In John xv., 1, he says I am the true vine, and this is again repeated at verse 5, so there is here a hidden instruction to the priests that he was a sun god. Noah plants a vineyard, and makes wine. Melchizedek, the sun god, King of Salem, brought forth bread and wine; and Jesus makes water into wine and is the "true vine," like Dionysius and Bacchus. He announces "I am the light of the world" (John ix., 5), and in Matthew xxxiv., 16, the people saw a great light, cryptic announcements that he was the sun. In seeking for the locus of the composition of the New Testament we must seek for a place where Greek was spoken, and at least some of its literature known, yet not in Greece, a place fully familiar with the old Hebrew writings, a place with a fully developed Virgin and Child, above all a place with a god of a benign character and where the Buddhistic philosophy was well known, and with a full knowledge of the legends of the sun gods of Asia, as well as of the ancient gods of the Romans.

Now, there was only one city in the world

which answered all these requirements, and that was Alexandria.

During the Greek domination in Egypt under the Ptolemies, the most extensive libraries which the ancient world ever saw were established at Alexandria. Not only so, but it became the greatest intellectual centre of the world, especially in the study of the world's religions. The Ptolemies were especially interested in religion, which constituted the largest part of literature then existing, and they established libraries, museums, academies, art, literary, and educational institutions, in which to carry on the study of the world's knowledge. They used every means to secure manuscripts of all religions, and they kept the originals and gave certified copies to the original owners when they would agree to part with the original. In this way a world-wide collection was effected. Now, with all the translation, collation, and cataloguing of two great libraries—the "Brucium" contained 490,000 volumes and the better known Serapeum 42,800—there arose a great body of scholars conversant with the tenets of all religions, for the Ptolemies sent far and wide into Asia and Europe for material, and any member of this great school, which existed in Alexandria centuries after the

Ptolemies, was quite capable of writing the New Testament. Men who see the follies and vagaries of all religions generally believe in none, and it is only such a man who can compose a document which will serve as a continuation or postscript to an old religion, and that extraordinary freedom from bias exhibited in the New Testament. We know how skilful priests become in imitating old missals, and Father Hardouin has shown us the Roman Catholic monks sitting down in their scriptoria with old parchment and archaic alphabets and creating "Christian Fathers," supposed to be of twelve or fourteen hundred years before the date when they were composed.

The Alexandrian writers had to their hand a Christ-like god, Serapis, who is the origin of the early portraits of Christ, a grave-faced, bearded man with a countenance full of intelligence and benevolence; and we know that all the statues of the Virgin and Child were brought direct from Egypt to Italy, and were statues of Isis and her baby, the Horus. But whoever wrote these new scriptures must have written under instructions to drop Iové out and make little reference to old Hebrew gods, and yet link the two books by reference in the

new to texts of the old, so as to retain an ancient inspired source. It was evidently the intention to break away from the savage Hebrew god and introduce the much milder characteristics of the Indian Buddha. The Alexandrian scholars were too well read to attempt any new departure in religions written on any basis but that of the Saviour sun, and in order to show my readers how closely they copied Christna I produce here a list of the events which are identical in the two lives; but of course the Indian Christ is dated eight centuries before the Palestine copy, so the new must have been copied from the old.

I give only the identical incidents without quoting the authorities, as in my *Christianity* I have given an exhaustive study with all authorities, to which the reader may turn if he wishes to consult original documents. I have enclosed in brackets the addition of fish, demanded by the fact that at the date of Jesus the sun was entering Pisces in the Spring Equinox, and this was probably held to be a propitious occasion for the introduction of a new gospel.

*Identical Incidents in the Lives of
Christna and Christ*

Many of the references to his early years are of necessity taken from apocryphal gospels.

1. Born of a chaste virgin.
2. Real father, Spirit of God.
3. Earthly father or foster father.
4. Of royal descent.
5. Muddled genealogy, entirely artificial.
6. Deity in human form.
7. Angels hail virgin.
8. Birth announced by a star.
9. Name of virgin the same—Maya, Mary.
10. Miraculous father.
11. Birth announced by pleasing sounds from the sky.
12. Born in an abject and humiliating state in a cave, inn, or farm.
13. Cave filled with light.
14. Angels sang at night.
15. Spoke to his mother immediately on birth.
16. Adored by cowherds and shepherds.
17. Magi guided by stars.
18. Earthly father, carpenter.
19. Costly jewels and precious substances given to him by the Magi or wise men.
20. Born poor, but of royal descent.

21. Father away from home paying taxes or tribute.
22. Shown in a manger.
23. Mother on a journey at an inn.
24. He was preceded by a forerunner.
25. Ruler sought forerunner's life.
26. King slays forerunner.
27. Stayed at Maturea or Mattura.
28. Very learned when young.
29. Son of father's old age.
30. Father warned in a dream that king or ruler sought to kill the divine Babe.
31. Chosen King by boy companions.
32. Kings were Herod and Kansa.
33. Father and mother fled.
34. Slaughter of the innocents so as to include Babe.
35. Babe's life preserved.
36. [Made fish ponds] in Christ's life, not in Christna's.
37. [Struck dead a boy who broke fish ponds.]
38. Miracles. These are of little consequence, as miracles were widely credited in early times, and are so yet in the Roman Catholic community. But Christna and Christ perform the same sequence of miracles, beginning with curing a leper.
39. Beginning of religious life, fasted.

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40. Tempted of the devil. Offered empire of the world.
41. Reproves Satan.
42. Anointed by poor woman.
43. Twelve apostles or disciples.
44. [Chose two fishers, Simon and Andrew.]
45. [Chose two fishers, James and John.]
46. [Two ships or fishing boats.]
47. [Chose Simon, James, and John.]
48. [Miraculous draft of fishes.]
49. [Fishers, apostles.]
50. Feeds 5000 men, besides women and children with five loaves [and two fishes].
51. [Tribute money out of fish's mouth.]
52. Fed 4000 with seven loaves [and a few small fishes].
53. Bruising head of serpent.
54. Transfigured before apostles.
55. meekest and best tempered of beings.
56. Alpha and Omega. Beginning and end.
57. Crucified with arms extended; marks on hands, feet, and side.
58. Sun darkened at crucifixion. Consoled thief and hunter.
59. Pierced.
60. Descended into hell.
61. Rose from the dead.
62. Ascended into heaven.

63. Many saw him ascend.
64. Will come again. Warrior on white horse.
Sun and moon will be darkened. Stars
will fall from the firmament.
65. Will be judge on the Last Day.
66. Had beloved apostle, Arjuna (The John)
and John.
67. Creator of all things.
68. Transfigured shining light, bright cloud.
69. Second person in Trinity.
70. [After Resurrection eats cooked fish.]
71. [After Resurrection causes another draft
of fishes.]
72. Light of the World (Sun).
73. Predicts his own death.
74. Walking on the water (Sun).

So we see that at the beginning and end of his year's journey he introduces fishes at the most important parts. These incidents are all told equally of Christna and of Christ; most of them repeated in several different books. If we take the fish incidents out of the life of Christ, there is practically nothing left; that is to say, there is no original Jesus Christ; he is *entirely* a copy of Christna. There are no parallels like this except among sun gods, and as the course of the sun is the same all over the Northern hemisphere, the gods founded

on the sun are identical in life and character.

As the physical side of Jesus is not new, neither was his moral teaching.

Everything he taught, from the golden rule to becoming like little children, was taught more beautifully and more clearly by Confucius and Gotama four hundred years earlier. The missionaries sent out by the Buddhist Emperor Asoka had made Gautama's teaching familiar in Syria 300 years B.C., and we know that Gautama's teaching was the basis of most of the sects mentioned on pp. 388-389, which were the early forms of Christianity, and were in vogue long before the birth date of the fictitious Christ (see p. 402). But this side would require volumes for its adequate treatment, and I have touched upon it sufficiently to illustrate the assertions in my *Christianity*, which see. So in this matter also the Jesus of the Gospels is a creation of the pen, probably the work of some of the crowd of polyglot scholars who swarmed in Alexandria from 300 B.C. till 300 A.D. But I incline to the view that the compilation of the New Testament and the simultaneous re-editing of the Old Testament by the Masoretes in Galilee were finally arranged by church scholars, to the order, or under the direction,

of their masters, the Roman conquerors, to yield a basis for a universal religion with which they might rule equally well their European and Asiatic Empire. Hence its curious limitations and artificial lists of genealogies, most of the names in which are those of the chief gods of great nations held under Roman sway. (See my *Gods of the Hebrew Bible*.)

The only change in the story of Christ, as compared with those of other sun gods, is in the incidents 36, 37, 44, 46, 47, 48, 49, 50, 51, 52, 70, and 71, all "fish" incidents, and introduced to recognise the new "house" of the sun. Jesus Christ was worshipped as the fish for four hundred years, and called *Ichthus*, Greek for fish; and the Zodiacal pair of fishes, or a single fish, were cut on tombstones in place of the cross, and carved on bishops' croziers, etc., during this period. Tertullian wrote, "We are all little fishes in Christ, our Great Fish," and Jesus was referred to as the "Fish from the spring which the spotless Virgin caught." "Ichthus is the mystical name of Christ," wrote St. Augustine. The baptismal font was "called a *Piscina*, and live fish were kept in fonts to symbolise him by whom we are nourished, heated, and redeemed" (Optatus, 371 A.D.). Where could

we find a more explicit exposition of Sun Worship? The word Ichthus, Fish, was found to form a Rebus :—Iesus Christos Theoi Uios Soter. Jesus Christ of God Son Saviour. I.Ch.Th.U.S. But the fish was a cold-blooded clammy, uninviting emblem, and it had long been in use as a symbol of Venus as fertility; in fact, the Hebrew word Dagah means fish and fertility, or to “increase and multiply,” as in Genesis xlviii., 16 (see marginal note, or *Encyclopædia Biblica*, col. 1527), and the Philistine’s god Dagon was a Fish god. So the fish gradually died out as a symbol for Jesus, and the former “house,” the “lamb” (Aries), remained the god-symbol, embodying the ideal of gentleness and innocence fit for a sacrifice of redemption.

We see the Greek continuation of the Hebrew scriptures being provided with a true transit, passach, or passover, called the crossification or crucifixion, to make or do the crossing or transit, although ecclesiastics claim crucifix as derived from crux and figo to fix. (How, then, is not crucify the same as ratify, identify, satisfy, and the hundred other “fys” from facio, “I make?”) If the derivation is from figo, Jesus should be spoken of as crucifixed, like transfixed, not crucified.

In any case it was held on the date of the transit, and the same feast held all over the world was astronomical, and the Romans who forced the religion on the world were strictly astronomic as to the birth of their "Invincible One Mithras," or later the "Solar Pyx," and this transit brought paradise or summer to mankind, saving him from the everlasting death or hell of winter—which hell was, in Northern countries, a frozen hell.

The passover and the crucifixion were celebrations of identical incidents in the most universal religion, Sun Worship.

So both the old passover and the new were true Passachs or Transits, and as the new was written in more modern times, when astronomic knowledge was widespread, the actual length of the transit was given its 33 hours, and accurately set forth in the story founded on a Spring New Year as against the old holy 40, as pertaining to the descent into Sheol from Friday till Sunday or, still older, Thursday till Saturday, at the winter solstice. The tabernacle play and Jonah celebrated this new year re-birth alone without the subsequent transit, while the passover sang the joyous pæan of the conquering sun making his transit into Paradise after conquering death or winter,

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or crossing over to make the garden or paradise part of the year, to the salvation of mankind. It may be that the crossing over the Red Sea and entry into a land flowing with milk and honey (certainly no description of Palestine) was a fable, founded on the Sun's transit producing summer. Their quarrel with Pharaoh was over a three days' journey for a feast. The three days' journey into the wilderness, the three days in the fish's belly, and the three days in the tomb are symbolical of identical incidents in the sun's course (pp. 177, 291-293, 323-324, 358-360).

The New Testament writers sought to combine the two by using the Spring New Year, held by many Northern nations, and so they grouped all together at the equinox. Death, re-birth or resurrection, crossing over, and finally ascension into mid-summer, enacted once for all; as was also his birth as son of god to replace the annual births of the sons of Jove. We may well imagine the bitterness of orthodox Jews seeing their severe, stern, "this-worldly" religion, with its "law," rites, and observances, personally dictated (as they and Christians firmly believe) by their own tribal god to Moses, prostituted to the introduction of a "faith alone" religion,

necessarily full of eroticism (as faith precludes reason and depends on hysteria, as illustrated in the converts speaking with "new tongues," indulging in trance visions, and enjoining none of the strict ritual of the stern old law). Paul taught that Jesus by his death had abolished all "law," forgetting that the true religionist hugs his bonds and kisses the cords which scourge him.

Sun worship might have been made a majestic religion incorporating all the gentle loving Hindu philosophy and Siddartha's incomparable statement of it, with a solemn and rational ritual under the open canopy of heaven, such as was so early developed in China, described in my *Christianity*, pp. 351-352, but the new phallic Christians loved dark seances better than light, and their whole atmosphere is redolent of the secret night meeting—tainted by hysterical eroticism characteristic of the Gnostics, which led to the "Dark Ages." Such an atmosphere is still often painfully evident at modern revivals, or in witch smelling African orgies, or the twitchings, yells, and grotesque writhings of Shaker meetings. One cannot conceal a feeling akin to admiration for the Jewish Iové, even with his malevolent savage cult, with perhaps the

longest reign of any supernatural dynasty in the world; but the advance of knowledge was bound to bring his reign to an end along with the rags of supernaturalism still clinging to Christianity. A new era is dawning, when official Christianity is adopting the finest parts of Gotama's teaching, and when even the Archbishop of Christian England joins Huxley in "saying to every honest student, Follow the truth, do your utmost to find it; let it be your guide wherever it may lead you. Such study must not be hindered by a single thought of the consequences of what the conclusions might be to others. If that was the truth, let them go forward bravely." If Dr. Davidson can get his Church to follow this noble pronouncement, then he will indeed found a new Church of England under whose banner of knowledge and social amelioration all the brightest intellects of a free land will be only too proud and eager to serve. Let the Christian Church take its true place in the mental world, as Parliament long ago took in the physical, and pass a great act of manly freedom, and complete the charter of human liberty, by inscribing on their temples a text announcing not only "Habeas Corpus," "Thou has the freedom of thy body," but

“Habeas Mentem,” “Thou hast the freedom of thy mind.”

Then might we erect an Egglesia of England worthy of a free people, in the companionship of men of the noblest minds and highest intellect, who, now excluded from the Church, might join as leaders in the van of progress, in a land thus freed from the last shackles of mental slavery.

FINIS.

The
ROMANCE
of the
HEBREW TABERNACLE

CHAPTER I

INTRODUCTION

The ever-changing vision of the supernatural power which the Hebrew writers wove round their Ark and Tabernacle in the form of folklore, romances, and miracle-plays, shows us that the tabernacle formed the visible and tangible core of their religion.

Their poets exalted its might in song, their prophets revered it, their kings bowed down before it, and their historians won their people's battles and confounded their enemies by its mystic power.

It was the actual home of their tribal god, and finally, in Revelation xv., we find it in heaven, and the "seven" angels come out with the "seven" plagues and the "seven" golden vials, and show the "temple of the Tabernacle of the Testimony" still filled with

the smoke "from the glory of God and from his power"—just as it was away back in early times, when "Moses finished the work," "and the glory of the Lord filled the tabernacle," in Exodus 40. It then became the abode of the dread presence. Not only was it an object of fear and possessed lethal potency sufficient to strike dead anyone who touched it (2nd Samuel, vii.), but it could decimate whole tribes with the scythe of death, and other gods bowed down before it (1st Samuel, v.).

The dignified treatment of the Ark in the Old Testament is somewhat lowered in Revelation by the tawdry trappings and vapourings of the Gnostic period. Compare the dignified phrase, "a cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle," in Exodus, with the scene in the gnostic heaven with its mysterious beasts full of eyes within, and horns, woes, plagues, vials of wrath, seven-headed dragons, winged women, loud voices, double-faced creatures, where, on the Ark of the Testimony being seen, there were lightnings, and voices, and thunderings, and an earthquake [in heaven], and great hail (Revelation xi., 19, or chapter ix.).

In the Psalms tabernacle is often plural, as when the sons of Korah sing in Psalm 84—"How amiable are thy tabernacles, oh Jové of hosts;" or Psalm 132—"We will go into his tabernacles;" or where it is used as a synonym for tents, as in the very merry Feast of Tabernacles. Other gods had tabernacles, as we see in Amos v., 26.

The writers of the Hebrew scriptures very often adduce a reason for what they make their god do, as when, in Genesis ii., 5, the Jové of the Aleim begins creating plants and then suddenly remembers that "there was not a man to till the ground," and stops his creation of plants to make man; and so he discloses the true reason for making man, namely, "to till the ground." So the writer of Samuel creates for us the reason for building a permanent tabernacle, and at the same time again affords us the information that the original tabernacle was a tent, by telling us in 2nd Samuel vii., 6 (Jové speaking), "Whereas I "have not dwelt in any house . . . even "to this day, but have walked in a tent and "in a tabernacle. In all the places wherein I "have walked with all the children of Israel "spake I a word saying, Why build ye not for "me an house of Cedar?" Here we have the

true folk-lore literature, the same as in Eden, where "they heard the voice of the Jové of the "Alé gods walking in the garden in the cool "of the day." The idea of the tent moving along and Jové having to walk to keep up with the children of Israel is a fine picture of an early anthropomorphic god. He seems weary, and querulously asks, "Why not build me a proper house to rest in?"

I have written above the true translation of the words which are written in the original text—"Jehovah Elohim," now written by scholars; "Yahweh Ale-im," employed by the Hebrew writer, and quite erroneously translated "Lord God" in our English version—and although I treat this subject in a special volume on "The Gods of the Hebrew Bible," we must turn aside for a moment and gain by a brief explanation some idea of the nature of the Bible gods and of Hebrew symbolism.

Another point which will require investigation is the true significance of the Tabernacle and of the Ark, and, further, of the contents of the Ark of the tabernacle. We must also inquire why these contents were so very secret and so very sacred or holy.

Their holiness was so great that death was the portion of anyone touching them, even by

accident, or to steady the ark on a cart (2nd Samuel vi., 3), or looking into the ark (1st Samuel vi., 19). Even going near the Ark or tabernacle was punished by death (Numbers i., 51), and it had the power to strike whole nations with death through a disease in their secret parts, a disease the name of which is purposely disguised by the translators by the use of an artificial word, Emerods—a word which exists in no language, a mere piece of childish gibberish to hide the true meaning, which we will see later is quite clear. To follow the romance of the Ark and tabernacle we must try to gain some idea of the beliefs and practices of the people who made them before we can understand why they made them and what they really represent.

But that the tabernacle was a tent is shown by many texts; for instance, Numbers ix., 15—“And on the day the tabernacle was reared up” “the cloud covered the tabernacle, namely, “the tent of the Testimony;” or Psalms 78, 60—“So he forsook the tabernacle of Shiloh, “the tent which he placed among men.”

It is exceedingly difficult in reading a book like the Bible to put aside all preconceived ideas and read the words with intelligence, and to discover their true significance; as we are

trained from childhood to a conventional reading of selected texts, often violently divorced from the context—all other parts being rigidly ignored.

Many parts of the Bible have been edited and altered by the transcribers for various reasons, and some passages have been so mutilated that they have no longer any clear meaning. These alterations were made for many different reasons, but one of the principal reasons was that all early religions usually contained an account of the creation of living beings, and were founded on human experience of life and birth. Hence creations of new life were often conceived on the model of the individual human birth, involving two sexes for creation, although it was also recognised that the female alone was involved in the actual birth.

Some symbolists, on the other hand, held the male to be the more potent force in creation, as man is the active maker of things, and so they used a male symbol for creative power, while others chose a female symbol, holding that the mother alone was involved in "bringing forth life," and lastly a third cult had a combination of both symbols, considering that

both sexes were necessary to initiate and to complete the act of creation, even by gods.

These symbols, representing male and female, were also used to symbolise life, as the early peoples reasoned that only by male and female can life be made, or life was a product of sex. Further, seeing that life continuously propagated seemed to be eternal or everlasting "from generation to generation," the male and female symbols became the emblematical representation of the continuity of life—life without end, and even of the god who was supposed to have the power to confer eternal life, "from begetting to begetting."

Altars were carved with realistic representations of the organs of sex, and these are worshipped to-day in tens of thousands all over the East, and are in fact called in India, among the Hindus, the Maha Deva, or Great God.

The great difficulty of explaining this cult in an open publication has led to its being practically unknown throughout the civilised world except to a few scholars, and when it is mentioned it is looked upon as an erotic outburst of some obscure clan, *whereas it is the basis of every religion*, and its symbols were sculptured on churches in Britain and Ireland and existed in public places, even as public as the key-stone

of the arch of the Church doors down to the beginning of the 19th century as I have detailed in my larger book. Criticisms of the bases of religions are entirely futile when they ignore this cult, so no real history or criticism of religion has yet been written, as this sexual cult governs our Church architecture, dress, and ritual.

It was a universal cult, held by every nation in the world and still held and practised by more than one-half of the human race. It is an active living religion, taught to most of our fellow subjects in India, Burmah, and the Malay Peninsula, and to nearly all the inhabitants of Mongolia, China, and a great part of Japan, and Africa. These Eastern people, when they look into our church architecture, symbolism, and vestments, see in them the symbolism they themselves employ in the exercise of their religion.

In India, which has often been called the "Mother of Religion," we have religious ideas of the most archaic form still existing side by side with others representing the highest spirituality and containing all that is best in the Christian belief, so that we can trace to-day in one country the evolution of religious

symbolism from crass nature worship to its most highly idealised spiritual form.

An examination of the real meaning and early sources of the Ark and the Tabernacle, and that which the Ark and Tabernacle contained, will lead us far amongst the folk-lore of the Bible, and of the nations from whom the Hebrews inherited their ideas.

Originally the Tabernacle was a "sukkah" or hut, or tent, to hold the ark, but later a scribe conceived the idea of making it the centre of a great priestly miracle play and created a glorified Tabernacle, which finally blossomed into the great conception of Solomon's Temple. This was again the house for the Ark, but, as we shall see, in very late times it became the ark itself, as all temples and churches are.

As the Ark and the Tabernacle were the dwelling-place of the god, or gods, of the Hebrews, we must first see what sort of gods they worshipped. We will take them in the order they occur in the Bible.

The first god mentioned is called Elohim, and is the plural of the Elohi to whom Jesus, in Mark xv., 34, called out when abandoned on the Cross, written Eli in Matthew xxvii., 46. It is the well-known Hebrew plural Cherub

Cherubim, Seraph Seraphim, and Eloim Elohim, or Eloim, more correctly Alé-im. This word simply means a number, or band of gods called Eloim, Eli, or Alé, and is frankly translated in the plural all through the Bible, except where it applies to the Hebrew gods. Then it is always falsely translated singular as God.

All scholars are agreed that the Hebrews or Israelites worshipped a small Divine company latterly under a chief or supreme director (see our greatest scripture-critic, Dr T. K. Cheyne, Litt. Soc., D.D., Oriel Professor of the Interpretation of Scripture in Oxford, creator of the "Encyclopædia Biblica," in a work entitled the "Mines of Isaiah Re-explored"). But this has been well known to all scholars, and was pointed out by Bishop Colenso in a masterly work published over sixty years ago, but the Church prefers to go on ignoring the humble origin of the Hebrew gods. Every author of Biblical criticism mentions this mis-translation. The Rev. Dr. Duff, in his *History of Old Testament Criticism*, says "Elohim means simply Elohs," and it is even discussed at the Royal Society of Arts, where Sir George Birdwood, a high authority on such matters, says:—"Where in the English authorised

“ version of the Bible the word God is used,
“ the original Hebrew was Elohim, ‘ gods.’
“ This false translation, which is followed in
“ the Revised Version, is excused on the pre-
“ tence of being the ‘ plural of majesty ’; an
“ explanation utterly untenable, at least, in all
“ the earlier Biblical instances of the use of
“ the word.”

“ The Hebrew gods were in no way distin-
“ guished from the Elohim of the nations
“ around them,” says the Rev. Sir George
Cox, in his “ Life of Colenso,” but no parson
dare tell his congregation these facts.

It is quite clear that the translators knew the facts as well as we do, as they always translated the word Elohim as “ gods ” when it referred to the “ gods ” of any clan but the Hebrews; but always as “ God ” when it referred to the Hebrew’s gods.

Now there are thousands of texts with Elohim (or as it was originally, Ale-im), and in every case this mistranslation is made to bolster up a monotheistic confession of faith. The Church’s dilemma is that it cannot impose a new kind of god recently defined by a majority of votes of a congress on any thinking man in modern times, so it must go back to some old heathen document “ miraculously communi-

cated " to man by an all-knowing god for its authority, and unfortunately it can only find this fire-breathing band of gods (see 2nd Samuel xxii., 8-15) on which to base the divine character of the writings, so after all it is no all-seeing god but a company of rather short-sighted tree spirits about whose actions this book has been written, so they (the translators) put a meaning on words which they very well knew the words do not bear, and they made these mistranslations the basis of their creed.

It is still worse that our modern revisers, everyone of whom knew the truth, should have, in this century of learning, adopted the obviously false rendering, but I suppose it is done under the old ecclesiastical sophism " the end justifies the means," as an honest translation would mean an entire reconstruction of the creed or an abandonment of the Bible as an authority—an experiment too dangerous for any dogmatic Church. In the Hebrew writings there are many bands of Ale-im, every tribe, clan, or nation believed in an Ale-im who would help them to fight their battles against the Ale-im of the other tribes—their own special band of gods with a leader. For instance, we know that Solomon's wives had temples built in which to worship

their own gods, and one of them came from Moab and worshipped Chemosh. Now Mesha of Moab, whom we find turning away the Hebrews by burning his son on the walls of his city in their sight, tells on the famous Moabite stone how his god Chemosh told him to go against Israel, and how he took away the vessels of Yahweh and dragged them before Chemosh, and how Chemosh drove out the King of Israel. No doubt Chemosh was the leader of Mesha's Ale-im, and they were quite as powerful as the Ale-im of the Hebrews. Much has been written about this plural, some upholding that it is merely the plural of majesty, the Royal "we," "pluralis majestatis," but that is only used when the majesty speaks of itself; every nation uses the singular when the King or God is spoken of, and further, if it were the plural of majesty, why did not the translators so render it in English? Why did they put it as "gods," plural with a small "g" so as to remove all "majestic" effect when it was the gods of the Canaanites, Hittites, Philistines, or other foreign tribe; and as "God," singular, with a capital "G," to give it a false majesty when it referred to the equally barbaric gods of the Hebrews?

I say barbaric gods because Samuel says :—

2nd Sam., 22, 8-15, " There went up a smoke
 " out of his nostrils, and fire out of his mouth
 " devoured, coals were kindled by it [a true
 " dragon] and he rode upon a cherub and did
 " fly, and he was seen upon the wings of the
 " wind. Through the brightness before him
 " were coals of fire kindled." Job also makes
 his god describe the Behemoth or leviathan,
 " which is chief of the ways of ' god,' " in the
 same words, Job 41, 18-21, " Out of his mouth
 " go burning flares, and sparks of fire leap out.
 " Out of his nostrils goeth smoke as out of a
 " seething pot or chaldron. His breath
 " kindleth coals and a flame goeth out of his
 " mouth." So the Leviathan was identical
 with Jové, or Iové, as it should be written.

This is the ancient picture of Yahweh, Jehovah, or Iové, called Lord in our Bible, but it remained the same in the new form of the Hebrew faith we call Christianity, as, in Hebrews xii., 29, we are told that " Our God is a consuming fire," and Revelation is full of the god's fire and smoke.

Such descriptions may make us smile, but in early times, when man still believed in all sorts of dragons, such a god was the true god of Fear, which was the first god man worshipped,

and the basis of all religion. "He who feared not had no religion."

The plural of majesty is now utterly discredited. Another argument is that the singular verb is used although the noun is plural. But the noun means, as Dr. Cheyne tells us, a company or band of gods, so we may speak of "An" aleim, as of "a" God company, and the singular article and verb are quite right. But all authorities are agreed that Ale-im is gods, but if a new edition of the Bible were issued with "gods" as the English of Ale-im, and Iové as the English of IhOh, the entire basis of the dogmatic part of the Bishop's official religion would be shattered, so they prefer to go on "saying that which is not."

Again the gods commune together "the man" "is become as one of *us*," "let *us* go down," "Let *us* make man in *our* image after *our* likeness, and let *them* have dominion" [so more than one being was made, male and female], "In that day the Ale-im created man" "in the likeness of the Ale-im created he them" "male and female," so the gods had male and female forms or were androgynous or double sexed as many believed. But the latter possibility is excluded by the Bible story as man and woman were made in the likeness of the

gods "in our image," so if the gods were androgynous man would have been double-sexed also. Woman must have been made in the exact likeness of a god, so there were male and female gods in the early Hebrew heaven, just as in the Greek and Roman heavenly host. As Dr. Budge, the learned head of Egyptian section of the British Museum, says, "Man always has fashioned his gods in his own image and he has always given to his gods wives and offspring" (*Gods of the Egyptians*, Vol. I., p. 287), so we see that the idea of gods and their surroundings grow and change, or as Byron put it :—

"Even gods must yield, religions take their turn ;

" 'Twas Jove's, 'tis Mahomet's, and other creeds

" Will rise with other years."

And we must try to see how our Hebrew Ale-im grew, whence they sprung, and how they passed out of fashion and died. (This is fully treated in *The Gods of the Hebrew Bible*.)

CHAPTER II

NATURE WORSHIP AMONG THE HEBREWS

The gods of religions are often very vague, and are addressed in poetic terms which allow of great license, so the idea is often so visionary and fluid that it is difficult to grasp and fix it. On the other hand, religions give us the great compensating advantage that as all religious things are holy, and only holy through age, and any reforming change is sacrilege, often punished with death. So the old conceptions live on in the sacred literature in the more enlightened times, and we can arrive at the real meaning of the god names from these remnants of the original signification preserved in the text on account of the supposed absolute truth and the inviolability of the original text.

There are fragments scattered through the Bible, like erratic boulders in a modern field, telling of the ancient currents of thought, but

it has taken a huge amount of study to disentangle the confused mass of debris of religious writings of which the Bible is composed. The first chapter of Genesis is one of the very latest, if not the very latest, in the Old Testament, yet it contains in the second verse two fragments, quite unrelated, of two of the oldest conceptions of creation. Then we have a prophet Amos placed late in the list of minor prophets, yet he is older than Isaiah, because he is mentioned in Isaiah. Isaiah himself was long ago supposed to be one writer; then it was proved that two minds had contributed to its production; now it is considered to be a "literature" developed over 800 years, the result of many minds and pens—in fact, the Bible has been edited and re-edited, destroyed and re-created, and its stories changed to meet local traditions, till it is a thing of shreds and patches. A great deal of it has been cut out entirely, owing to the principles inculcated having belonged to a terribly savage age; and on reading of some interesting rite or action one finds oneself suddenly cut off and the end withheld. For instance, there is a long passage in Ezra x., where they are told they must "put away" all the strange wives they have taken and

“such as are born of them.” Then follows a long list, and it says, “and some of them had wives by whom they had children;” but it evidently went on to tell how they put away these innocent wives and helpless children, but “the rest is silence.” It does not even say that they obeyed Ezra, as no doubt the account of *how* they “put away” these women and children was too savage for more civilised times. The Bible is full of such excisions, so it has taken an immense amount of study to unravel the tangled skein and fill up the lacunæ.

Very often some obscure phrase when carefully examined throws a flood of light on the real meaning of what seems to be a very irrelevant and common-place statement, and the study of the religious and symbolic expressions of surrounding nations has been a very fertile field, where many elucidations of obscure passages have been found.

As I have already said, the excursions of the thinkers of these early tribes into the domain of creation led them to found all creative acts on their human experience, and in these times they used plain words for sexual actions—as we still see in hieroglyphics, where the word or image is fixed in stone, or the bronze

statues of Osiris and Min in the British Museum.

The priestly scribes found that, as men rose in civilisation and dress became more rigorous, and the sense of shame more developed, it was quite impossible to read aloud the descriptions of the naked parts of the gods employed in creation, so there began a great bowdlerising of the original Hebrew writings. The Talmud laid down the rule that where the parts of their gods were too grossly described the crass words must be replaced by other words, and "that all words which in the law are written obscenely must be changed to more civil words," and so, much research is required to regain the original meaning, often, alas ! lost for ever by this "restoration."

We must remember that in the East the natives use naked words for naked things. Euphuism was almost unknown, and the Hebrew scriptures were no exception. But the Rabbis' rule has been applied, at first probably only to the parts of their god, then latterly to all "nudities" mentioned in scripture; and we have many important passages rendered obscure, and even entirely destroyed and rendered unintelligible, by this process. So completely has the work been done that

an ordinary man may and does read the entire Bible through, and see no trace of phallism. Euphemisms are plainly evident in the case of "head," "foot," "thigh," "heel," "hand," "finger," "toe," "rock," "pillar," "cedar," "oak tree," in the place of the phallus, and "groves" in place of lingam-yoni. But it is not so obvious that the Messianic promise of Genesis iii., 15, "is so gross that it will not bear translation into English," as Dr. Donaldson said; yet it is true. "Leaping" and "playing" are often used for the sexual act, also "sporting." The word "calf" is used for Baal, Beth, Baetyl, etc., to disguise the phallus. All these were kissed, like the "Pope's toe" (see p. 239 of my *Christianity or Symbolism*). "Calves" were kissed and had special priests (see Hosea xiii., 2, and 2nd Chronicles xi., 15).

One of the first things which strike our officers when they go to India is to see the natives repeating the act of Jacob, described in Genesis xxviii., 18—"And Jacob rose up early in the morning and took the stone that he had put for his pillow and set it up for a pillar and poured oil on the top of it. And he called the name of that place Bethel, but the name of that city was called Luz at first."

This was, and still is, a world-wide cult, as instance this statement by Sir Geo. Birdwood, whose wide experience in India gives his statement great weight :—

“ When Jacob took the stone (Genesis “ xxviii., 18-19) on which he slept on his way “ from Beersheba to Haran and set it up on “ end for a pillar, and poured oil on the top “ of it, and called it Beth-el, the House of “ God, he performed a distinct act of phallic “ worship, such as may still be witnessed *every* “ day at every turn in India ” (J. Roy. Soc. Arts, 30th December, 1910).

Major-General Forlong, with long experience of life in India, describes the small phallic stones set up under the trees, especially under the holy banyan tree, and anointed and worshipped in every corner of India; and also the refreshing of the phallus or lingam by holy water as in Figs. 15 and 16 of my *Christianity*, which “ may be counted in scores in a day’s “ march all over northern India, especially at “ the crossings of every stream or road. For “ are they not Hermæ?” asks Forlong. Statues of Hermes erected all over Greece and Southern Italy were phallic pillars, and my old friend, the late Dr. Oman, has shown us these customs acted as a sort of miracle play in

religious processions to-day in India. Here we see Jacob's archaic worship in active operation in India to-day.

In order to clearly understand the true inwardness of the Ark and Tabernacle, and what was worshipped there, we must become acquainted with the cult which Jacob practised, and although I have treated it fully as practised in all countries in my larger book, I must repeat sufficient here in order that my remarks on the Ark and Tabernacle may be clearly understood.

As no nation likes to use native words for sexual attributes or parts, as they sound vulgar and shameful, we have adopted three words from India and one from Latin to express this cult, and we will see that many others are used throughout the Bible and in India, Greece, and Palestine, which I shall have occasion to explain.

The first is Pala, an Aryan root for the male organ, and the original of our words Pole, Pale, as in "impaled" or paling, and no doubt of Pillar, and it may be even of post. Pala has a feminine Palaki, the "temple woman," just as Deva the great god has a female Devaki. But Pala has come to us through Greece, where P becomes Ph, and

Pala becomes Phallos (Latin, Phallus), so we speak of Phallic worship and the Phallus.

India has another word widely used, Linga or Lingam, which has given a name to many places, such as Linga on the Persian Gulf, where our soldiers were recently fighting. Over the coasts of Persia, Baluchistan, India, Burmah, down to Singapore, the name is common. We have Larés, Larissa, Laristan, or Louristan, words meaning towns or lands of sex worship, widely used from Burmah, through India, Persia, Arabia, right on to Greece, but derived from the female idea, as is Baluchistan, the land of the Balucki, or Palaki, or temple women, for all courtesans were at one time attached to temples as nuns, and Palaki is the feminine of Pala or the Phallus, as Devaki is of Deva.

In Greece Phallus became Phillis—love and Philip the loving one, and reverting to the single “l” as in pala, and we find a tribe named Philistines or Philis-stans, who were the inhabitants of Palestine or the “stan” or land of the Phallus, and who were intense phallic worshippers. The Hebrews lived in this same land, Palestine, the “stan” or land of the Pala. And they were closely connected, as is shown by Abraham becoming wealthy

there, " and Abraham sojourned in the Philistines' land many days " (Genesis xxi., 34).

The word Pala became Palés on coming west, as the Romans had the twin pillar god (as in Solomon's temple), called Palés, to whom they prayed for fertility for their flocks. So the land called Palestine, in a small central part of which the Hebrews lived, was pre-eminently the land of phallic worship, as we shall see.

These words have created a great etymology in all the lands of the old world. Pala also gives us Palladium of the Trojans, the Pala god, or pillar god, worshipped as the home of Jové by Jacob.

Both sex emblems were considered very lucky, the new moon and the horseshoe still representing woman, while Palladium represents the general protective power and luck of the male element. To protect their children from the evil eye or to bring them good luck, women in Italy to this day put a bracelet on their children's arms with a phallus on it, or a hand with a thumb protruded between the first and second fingers—the universal sign of the Phallus, or even of double sex. These are often exposed for sale in curiosity shops

in London. The third word is Yoni, meaning the dove or female, or female organ.

On page 446 it was quoted from Genesis that Bethel, the dwelling place of the god, was formerly called Luz. Now, this is an announcement that Jacob had adopted a purely masculine religion, as we will see the Hebrews had, and he was changing a feminine name and symbol into a masculine one. Luz means Almond, which we shall find as the feminine symbol all over the East and in the Bible, coupled with rods and candlesticks, and it gave rise to Laz, Lars, Lares, and Lauris, in Laristan or Lauristan, Larissa, the word giving also our "loose" one or wanton goddess, and the Latin Larés (feminine), coupled with the masculine Penatés (penis), as male and female household gods.

Jacob called the stone pillar (the phallus) he erected, El god of Israel. So Bethel is the house of the phallus, and El and the phallus are identical.

Jacob's name was changed to Israel under circumstances involving the phallus (the sinew which shrank), again a change from feminine to masculine. (Genesis xxxii., 24-32).

CHAPTER III

HEBREW WORSHIP

The Bible gives us a glimpse of what a tiny clan the Hebrews were, notwithstanding all their boasting of hundreds of thousands slain. They inhabited a mere fraction of Palestine—itsself a land which never could support more than 120,000 all told. Isaiah, when breathing out threats of fire and slaughter to all tribes who did not come under the Hebrew Jové of the heavenly hosts, says, chapter xv., 20 :—
“ Rejoice thou not whole Palestina because
“ the rod of him that smote thee is broken, for
“ out of the serpent’s root shall come forth an
“ adder, and his fruit shall be a fiery flying
“ serpent.” Again, verse 31—“ Howl O gate ;
“ cry, O city ; thou whole Palestina art dis-
“ solved, for there shall come from the north
“ a smoke ;” or in Exodus—“ The people shall
“ hear and be afraid ; sorrow shall take hold
“ on the inhabitants of Palestina.” So here

the Hebrews who inhabited Palestine were threatening it as an enemy. It shows what a small fragment of Palestine they controlled, if they controlled any of it. But, while Moses prophesies woe to the dukes of Edom and the mighty men of Moab and all the inhabitants of Canaan, Jové will bring the Hebrews in and plant them in the mountain of their inheritance, so it looks as though they only shared Jerusalem and a little surrounding land with the Jebusites (Jud. iii., 5-6). There is so much exaggeration in the Hebrew writers: they had 610,000 fighting men all armed when they left Egypt! more than any army then existing in the world, and they mention more than twenty "nations" in Palestine, a tiny country like Wales, or Scotland, so they must have been a tiny clan if they lived with twenty other clans or "nations" in Palestine.

The historians who deal with the Exodus are unanimous in saying that the real fact was that a band of leprous and sexually diseased Jews were driven out of the delta of Egypt into the desert, as the god Amen had declared these insanitary slaves to be the cause of loathsome diseases which had spread over Egypt. Justin in his *Historium Judæorum*, Lysimachus,

Diodorus Siculus, Tacitus, and Manetho, all the historians of the period, are unanimous in this account. The Hebrew miraculous account is the work of a scribe taking his revenge for the cruel expulsion, and rendering it a glorious victory for Jové and his tribe.

So we see that the land of the Indian Pala, pole or pillar par excellence, was the land "Palestine," in the centre of which was the holy capital of Jerusalem, which was also, as we shall see from the Jews' own records, a hot-bed of Pala or Phallic worship. If one wishes to know what a nation is doing, then listen to the words of condemnation of their priests or rulers, and if you wish to know what they are *not* doing, listen to the exhortations of their priests, and the priests' condemnation of their popular practices. The Bible is full of this evidence, but it is disguised under many names. We see, however, in the case of Jacob that he carried out as a matter of course the erection of a pillar and anointed it with oil. That is still done and sometimes wine is mentioned, in fact "oil and wine" are constantly coupled in holy writ, and they are used all over the world as symbols of fertility and passion, so that when Jacob poured oil over his pillar he was making a sacrifice or uttering an invoca-

tion that he might be blessed with great fertility. In India when oil is not to be had they use Ghi or melted butter, and all travellers remark on the disgusting conditions of these Phallic columns.

In all savage nations "increase of children and flocks" is the one desideratum, and Jové is constantly promising all sorts of persons to make their seed "as the sands of the sea-shore which cannot be numbered," and we see in Dahomey the same emblem was worshipped for the same reason (Burton, see p. 529).

The Hindus worship also the Female side of

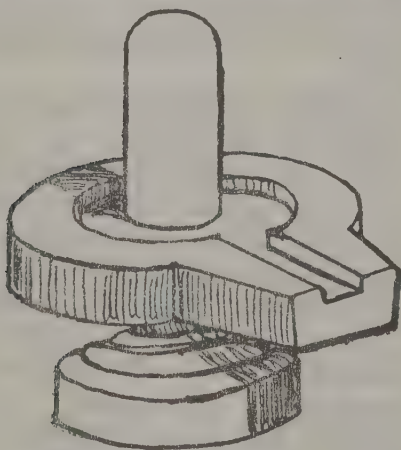


Fig. 1.

fertility and call its emblem the Yoni or Dove, and their great altar is a combination of Lingam and Yoni, which the devout call their Maha Deva or Great God, but is generally known as the Lingam-Yoni Altar (Fig. 1).

The ignorant, being accustomed to see it daily, and although it is clearly a conventionalised form of the male and female organs making life, do not know that it is a double sexed combination—it is to them simply the altar of their Great God, but all educated Hindus know its derivation and significance, and all Brahmins teach the cult fully and openly, as did the Hebrews. Now to return to the evidence of what the Hebrews actually worshipped.

First we must ascertain who wrote these admonitions. It was seldom the regular ordained priests, resident in the temples or Tabernacle. These seem to have fallen into the usual hum-drum round of duties, and as long as they got their fees and share of the fat beasts sacrificed, they did not trouble what the people were doing. But there always existed a set of ascetic reformers who held to a very strict masculine or “right-handed” cult, with the Tribal god Jové as their object of adoration. They constantly inveighed against the

worship of foreign gods and the worship of the Queen of Heaven or any female gods, and especially against the Babylonian worship of the "Grove," a word coined in order to hide the true meaning. This word is cleverly chosen, as many religions were practised only in real groves of trees. But the Hebrew grove was kept in houses and temples and erected under green trees, and could be taken out of the temple and broken in pieces and stamped to powder. So it was no grove except in the sense of being a "Tree of life." It was a sexual idol of stone or pottery ware, as was common all over the world (see Exodus xxxii., 20, 2nd Kings xxiii., 6, and 2nd Chronicles xxxiv., 7).

The grove was simply the worship of the lingam coupled more or less realistically with the yoni and sometimes conventionalised into a geometrical pattern of a "Tree of life" budding with acorns and sometimes inclosed in an "Almond-shaped" opening. Acorns and almond-shaped openings, are male and female symbols universally used. Such altars have been found everywhere in Babylonia and Assyria.

Now the reformers who railed against these practices were called a Babylonian name.

They were called Nabis or Messengers of Jové or Jehovah, also Nazarites. Marduk, the Jové of Babylon, had a messenger Nebo, who was what Mercury was to the Roman gods. "Bel is bowed down, Nebo hath fallen," where Bel is the beautiful one, Marduk or Merodach, and Bel and Nebo are the same as Zeus and Hermes of the Greeks, or Jupiter and Mercury of the Romans. But to understand the messenger idea we must remember that the message Hermes or Nebo brought to the earth was life, and these gods were synonymous with the Phallus, in fact in Greece and Rome a Phallic column was called a Hermes. So the Nebos or Nabis of Jerusalem claimed to be special prophets or messengers of Jové. They often gained great power and became wealthy, but they sometimes went "over the score" in their frenzy and were confined in stocks specially constructed for them in the precincts of the temple. Ezekiel, Elijah, and Elisha were Nabis, and so was Jeremiah, who was confined in the stocks for too much fiery zeal. Isaiah was another, and these men have their counterparts to-day in the Indian Yogis who go naked, as Isaiah walked naked for three years (Isaiah xx., 3), nudity being a proof of extreme sanctity or asceticism. So we see that all these

writers who launch their awful prophecies of evil against the Hebrews were revivalists, and probably in opposition to the well-paid professional priests under whose loose rule abuses grew up, just as we see Dove worship, or worship of the Yoni, condemned by Jesus as occupying the Temple. We must not forget that Jerusalem was almost constantly under foreign yoke, and the conqueror installed his own favourites there, and probably new religions were occasionally taught, or at least the old rigid Jové-ism much modified.

Both Ezra and Nehemiah were sent by the Kings Cyrus, Darius, and Artaxerxes of the Perso-Babylonian Empire to reconstitute the Hebrew scriptures, rebuild their temple, and regulate their temple practices, as I have detailed in my *Symbolism* or *Christianity*. And as they were accompanied by exiles, many of whom had been born in Babylonia, no doubt many rites of purely Babylonian origin were thus introduced and countenanced by the official priests but fiercely condemned by the home-staying Nabis.

This being the condition, we are now in a position to understand through the Nabis' scoldings in what sort of gods they believed,

and under what symbols they conducted their worship.

I have already dealt with the plurality of the first holy name mentioned in the Bible, but that concerned only its affix "im." We must now try to understand the true nature of the Al, or Alé, or Eli, as detailed for us in the Bible itself. Before the gods "have had their day and ceased to be" the name becomes very much modified, not so much in spelling, but in meaning; but happily in the case of the Hebrews we are dealing with a very conservative people, whose gods changed much less than those of the Greeks or the Romans. They lived on no commercial highway, and hence had no touch of foreign nations, except as enemies, and so their religion was less fluid than the others.

Nations like the Phœnicians, and especially the Romans, being intimate with many religions, gradually came to believe in none, and only used religion for ruling, and they gave it the status of a state religion, as finding it a necessary evil existing in all nations and quite ineradicable, they thought it best to keep it official under the state. Indeed, they made several attempts, like the Mogul Akbar, to create a universal religion common to all their

great Empire. Christianity was favoured for this purpose, and it is a point which I have often considered worth study, whether the name of the founder was not chosen to assist in such an attempt.

The gospels tell us that the Messiah is in future to be called the Christ. Now, Messiah means Son of Iah, or Jehovah, or Jove. But the old Jehovah is entirely dropped in the New Testament, and the very termination of names in IAH, of which there are over 120 in the Old Testament, some of the great prophets having that termination to their names, is never mentioned in the New Testament. So the old Jehovah or Iah was allowed to die, and the Messiah, meaning Son of Iah, was too dangerous, so he is called Christ. Mess means "Son of," identical with the Hebrew Ben. Ben Iah or Ben Yah was Jesus' title in youth, and, as Iah was a common god in Asia, there were many Messiahs. At the time of Jesus the historians mention ten men named Jesus, but the great Jesus is unknown. Now, Christna was the great god of India and much of Asia, and it may have been Latinised to Christus, while Hesus or "Jesus the mighty," was pre-eminently the god of Europe, being the great Druid god of Germany, France, and

Britain before the Romans came. We know that Constantine tried, like Akbar, to make a universal religion for the great Roman Empire in Europe and Asia, so if a new religion could combine the two names as Jesus or Hesus Christus the Empire from the Indies to the West of Ireland might have been consolidated.

To return to the Hebrews, we find then that this Al god had a very ancient origin; in fact, he was the original upright post god, the symbol for man in his creative form, the letter l, generally expressed by the sign of Min thus :



Fig. 2.

l, Al, El, Il, or Ol, according to the nation. This god was the generic name for a god all over the east. In Babylon it was Il as Bab-ilu (Babylon in Greek), "the Gate of the God," while in other nations it adopted other vowels and became Ol of the Phoenicians, also translated as Most High in the English Bible. As Al or El it is used 272 times in the Old Testament as god or God, and is constantly used as

an oak stem, pillar, post, or upright thing, or a cedar stem, or robust stem; so we see that the Ale-im might be called tree gods. That the Hebrew gods were arboreal, like Jove of the Oaks of Dodona, is clear from their speaking to their prophets Moses and Ezra out of a "burning bush," and Alé means either tree stem or god indifferently.

Then, as Alé or Eli, the name occurs 17 times as an Oak or Cedar tree, 99 times as God, and 48 times as to swear or conjure, and is the Eli or Eloï to whom Jesus cried out on the cross, so again we see that a strong corded stem, the constant symbol of the phallus, the creator of life, and Alé, were the same thing.

Ale-im, or, as in the English Bible, Elohim, is used over two thousand five hundred times, and again means gods or oak spirits, oak stems, rams, strong or great ones, Lords of creation, and even Kings or Judges. All these are constantly associated with Ail, a ram, the agent of life production par excellence. In Egypt the Phallus was treated quite nakedly, as may be seen by statues of Min and Osiris ithyphallic in the British Museum.

It meant man or husband, as does Al or Alé, and was also symbolic of strength of body and of character, and of virility and uprightness,

both physically and mentally, and so became amongst others the sign of an upright judge, one who would do justice without favour; and finally as Justice itself, in the balance, drawn, however, always in this form (Fig. 3) in the




Fig. 3.

astronomical constellation. (Nearly all the constellations had a phallic significance.) Even in the form of *Olium* or *Oli*, like the Phœnician *Ol*, the god so expressed is always arboreal, connected with trees or branches, while in *Daniel Ail* is used as tree nine times and 151 times as a ram, palm, tree stem, or post, so that this god of the first chapter of *Genesis* is a God, or Ram, or Pillar, or tree stump, or a phallus, all indicative of the male side of generation.

We now come to the special chief of the *Ale-im*, which was adopted by the Hebrews as their special *alé*, who helped them to fight their enemies and to destroy the power of their enemies' *Alés*. Professor Sayce, a very high

authority, who is supported by Mr. Pinches and the Rev. J. C. Ball, also high Babylonian authorities, tells us that this god was imposed on the Hebrews by the Babylonians. He finds it in a Ya-Ava in various combinations, such as Bama-ya-ava, Natanu-ya-ava, Sutunu-ya-ava, Adabi-ya-ava, in Babylonian cruciform inscriptions. But A is really, like H, a mere qualifying letter. So we have YV, or IV, IO, or IU, as O, U, and V are identical in old Hebrew. This was falsely rendered Jehovah in English, sometimes written Jhuh, using the German I (J), and giving our word Jew. It was death to pronounce the holy name, so the Priest said Adonai.

Now, just as Fig. 2 stood for man, or his creative power, and formed the basis of the El gods, so O stands for woman, so that IO is a double-sexed combination which represents the creator or his creative power, or eternal life. This has been adopted as a "King sign" by the British in the sign put on all the property of the King, even to prison clothes, thus  the broad-arrow. But it is no arrow, as the shaft is never attached to the head; it is the two symbols in the creative act, as an emblem of Godhead or Kingship, as all early Kings claimed to be gods. It is the same as the

Indian Maha Deva Altar, but the Hindus have a much better Trinity in Unity than any other I know of. Their priests wear a silver dove, hung by a chain round their necks. This is Ruach, Queen of Heaven, Maya, Mary, or Myrra, the Habitation of God, and the god it contains is a clearly modelled complete male reproductive organ, as a phial full of holy oil or Soma, or Semen in Hebrew, which is squirted on the dying as extreme unction. This is our Monstrance and Pyx, and the Hindus did not conventionalise the male element, but represented the actual facts as they do in many warm countries, where the heat renders clothes unnecessary, and where nudity is common, and the "shame" which clothing brings is absent. In fact, holiness often consists in nudity, as we see in the Indian Yogis and the Roman Venus. This interesting phase of Hindu religion is not suitable for a small book, but I have treated it at length in my larger volume.

Now, there is a very interesting point here. There were always many gods, or one god had many manifestations, but as most gods were originally sun gods, the sun had three manifestations, morning, noon, and evening, and in hot countries the beneficent light bringer

and life giver of morning (" In the morning joy cometh ") became the fierce, consuming, hot mid-day sun, the destroyer; while the evening sun represented the calm or even weakness of old age. Thus was made a natural Trinity. Our Trinity of the Father, Son, and Holy Ghost is, as I have shown in my larger book, the very natural one of Father, Son, and Mother, as it is generally represented by two men seated on thrones with a dove with extended wings joining their breaths or souls. Now, the dove is the universal emblem of the Queen of Heaven, and what can join the souls, lives, or breaths of father and son but the mother? The Roman Catholic Church is seeking to re-establish this old Trinity. But Reformed or Protestant Christianity has always fought against a woman in the Heavenly Hierarchy, and it has always declared such a Trinity as a blasphemy and stood out for a male Trinity or a sexless combination. The male emblem, including all that is necessary to creation, was always tri-form or triple, as in the Balance of the Zodiac; and, in fact, it was represented by many triple symbols, the Trisool in India, the Trident all over the world, the Sword † always represented by the cross, and its triple form em-

phasised by representing the sword as a triple crossed dagger in all armorial bearings, also the ivy leaf of Bacchus, and the Fleur-de-lys of France, the Triple Crown of all popes and early gods, and, last of all, by our Trinity. It is not the Trinity itself which is the mystery; it is the Trinity in Unity, Dreieinigkeit in Germany, "Three in One-ishness," or union of the reproductive organs, which is said to be "incomprehensible," and forms a foursome emblem or Tetrads.

This is the extremely phallic side of Christianity pointed out by Wake, and it is the emotional High Church believers in the Trinity in Unity who are clamouring for the confessional for girls with its libidinous questionary so much derided in ancient Rome by Propertius, Tibullus, and Juvenal. The confession of faith brings out, as its incomprehensible mystery, the complete godhead, the "Trinity in Unity," that is the lingam-yoni altar of India, the male in the female. All phallic signs are considered very sacred and "great mysteries," as the priests do not wish the common people to understand their "mysteries," so all the combination symbols of male and female were so sacred that anyone touching them was to be punished with

death, as witness the Hebrew ark with the rod of God inclosed in it, and our almond-shaped monstrance with its phallic pyx inclosed; to look into or touch either of which was death. We now see why the holy name (or Tetragrammaton, 4 letters) was "unpronounceable," just as our Holiest Trinity in Unity is "incomprehensible." So when the priest read IhOh, he said Adonai.

The male members of the Christian Trinity could be discussed or blasphemed without blame, but as the priests did not want to let the people know that the Holy Ghost, Spirit of God, the Ark or habitation of God (as Mary is still called by the Catholics) was a woman, any discussion or blasphemy of that was punished by everlasting Hell fire. It is a strange irony that the Church which made woman (through Eden) the "gate of Hell," author of all sin, and so "spoke to her hurt" (as "blaspheme" means) worse than any other Church, should yet protect her from too close examination by declaring it blasphemy to attempt to penetrate the mystery; in order to protect the esoteric or inner meaning of their very phallic combination. Now, we are getting to an understanding of the gods of the

Hebrew religion, whose home was the Ark of the Tabernacle.

The reader will now see the truth of Major-General Forlong's observation that "Christianity is the most phallic of all religions," though, as he observes, the truth has been lost in the obscurity of its symbolism; and Mr. Stanisland Wake, in the *Anthropological Journal*, July, 1870, said:—"The fundamental basis of Christianity, i.e., its gods and its trinity, is more purely phallic than any other religion now existing, and its emotional nature shows how intimately it was related to the older faiths, which had a phallic basis—the only foundation on which an emotional religion can be based."

We have no idea of who wrote our Bible, or from what point of view the various compilers, editors, and harmonisers altered and re-composed the scriptures; but there is one thing which stands out clear, and that is, while the Hebrews treat the Ale-im in quite an open way and freely admitted that other tribes had Ale-im and the Ale-im's actions are written about in a broad style as a subject of general history, their own special god, IHVH, whose name was too holy to be pronounced, and who personally walked with the Hebrews in their

wanderings, and who shot out flames and sparks, which set fire to coals, from his nose and mouth, was written of in a very different way. He was the priest's own personal Fear God, and every defeat in war, or bad harvest, or visitation of pestilence was set down to his personal anger for not paying him enough deference, and so gave the priests more power over the people. He was the Dragon god of all early tribes, personified Fear, fear of the forces of Nature, their enemies, darkness, wild beasts, and thunder and lightning. He was the early conjuring god, makes serpents, blood, frogs, lice, flies, murrain on beasts, boils and blains on man, hail, locusts, darkness, and all the paraphernalia of the Mumbo Jumbo of the Africans of to-day. He was always behind a veil, in a fearsome dark chamber, like all savage gods and oracles. He was the tribe's personal god, and was the enemy of all the rest of the world. But the most striking fact was this "incomprehensible mystery" about his name, and the same incomprehensible mystery about our Trinity in unity, and the charge of blasphemy and death against anyone taking the name in vain or looking into, touching, or even going near their ark with its rod of

God, and our equivalent the monstrance, with its rod-like pyx.

This sacredness has left us in the dark as to the orthography of the name. The Rabbins said that in making a pronunciation for the unpronounceable IHOH, the priests took the vowels of Adonai. But that would make the word Jahovai or Jahové, not Jehovah or, as Adonai is Adonis, Jahovis. But we may leave out the prosthetic A, making Adonai, Donai, and with Mr Pinches make the letter Y (the Greek U) represent the sound of all Hebrew words we spell with a J. The use of the Y is not legitimate, as it also is, like J, a modern letter, which had nothing to do with Hebrew, and of course J is the German I; therefore on all points Jehovah's name should begin with I. The modern critics give the vowel sound as ah followed by w. But w is also a modern letter, and is simply v, as it is called in German, and the vowel sounds may vary so completely from ee to oo that they are no guide to any word. We say week; the Germans pronounce the same word voké. We say four; the Germans pronounce it feer. And hundreds of examples could be given, so we see how vowels drift, even in the same race and language in a few hundred years. The

cuneiform translators have a habit of using A for all vowel sounds when in doubt, but our A itself changes from Ay to O, as from "table" to "war," or "all," so that the vowel sound of the so-called Yahweh (or Yawé, as it should be without the useless h's, as in cuneiform it is Yawa, according to Mr. Pinches), may well be, as the Talmudists say, the same as "o" in Adonai, especially as the "a" is associated with "w," which always makes a sound as "o," as in jaw, raw, war, thaw, warm, etc.; so we have every reason to accept the Rabbinical o. As to the last syllable, it was the same as Adonai, ai, or é, or eh, say the Rabbis, and modern critics make it eh or é, so the two agree. Now, this gives to the word—spelt in many ways, from Jehovah to Yahweh—the pronunciation Yové, or as y is not a legitimate letter, Iové, and Clement of Alexandria spelt it Iaové. Now, Iové is the exact spelling and pronunciation of the vocative, or ejaculative, or prayer form of the Roman god we erroneously call Jupiter, properly Iupiter. He was invoked as Iové, when the nominative was Iovis or Iovos. It is astonishing, says Forlong, *Short Studies*, p. 389, how long and how completely such terms as "God," "Lord," etc., and the *misplacing*

of vowels have hidden from the public the real gods, their sameness, and connection with those of adjoining people. Iupiter came directly from the Babylonians to the Romans, as it is pure Babylon for Sky Father, and the Iu of the Roman name is Iv of the Hebrews, as there was no u long ago. U and V are the same letters, so here we have the IhVh of the Hebrews reduced to IV, as h's are silent, which by placing the I within the V, forms the broad-arrow of our British royalty, as the holy name derived from Babylon. I cannot help thinking that it is only the shyness of our scholars which prevents them from stating the obvious truth, that the Jewish Iové or Jehovah is identical with the Roman Iové. Another deterrent is that the seats of learning like Oxford are still only Church schools, and unorthodoxy is punished in many indirect ways. It is not "good form" to explain away holy things in this country, and it has taken sixty years for scholars to timidly admit what Colenso proved and what everyone has known for two generations, that the Israelites worshipped a company of gods under a divine leader, or, in plain language, they were polytheists with arboreal gods led by a fire breathing (2nd Samuel xxii., 8-15), child slaying

(Deuteronomy xxviii., 57; xxxii., 25), blood drinking demon (Deuteronomy xxxii., 41-42), who walked about with them in a tent (2nd Samuel vii., 6).

The Jové had another name, which was the broad-arrow reversed, I in A, or separated I A, and this name written IAH; and its Hebrew letters may be rendered Jah, Ya, Ia, Iah, Ea, Ye, or Je, so elastic is the Hebrew character; but here we see that Iah and the Accadian Ea are the same. Iah must have been very popular, and also a Babylonian god, as hundreds of names in the Old Testament are ended by Iah, Jeremiah, Ahaziah, Isaiah, and so on; and Nehemiah has the same affix, and he was a Perso-Babylonian priest. This name had an enormous number of variations, from Ya, Yo, or Io, through Yehu (Jehu), Yachveh, to Jehovah.

The casual reader may think that in one way the Hebrew Jové was different from the Roman. The Roman Jové was the sun, and is the bridegroom of the earth every spring. He died at the winter solstice, and was born again. But the Romans changed this myth, making Jové beget a son annually for the new sun, as the immortal Jové was too grand to die. Now, Jupiter or his annual sons married the earth

every spring, so we have the legends of Leda, Europa, Terra, Alcmene, Semele, Danae, Latona, and so on, and the children of the sons of god by the earth maiden (daughters of men) were strong men or heroes, such as Hercules, son of Jupiter and Alcmene, Bacchus, Prometheus, Apollo, and others.

In Genesis vi. it says "that the sons of God saw that the daughters of men were fair, and they took wives of all which they chose." Where could you have a more accurate rendering of the Roman myth? But, further, "When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown"—exactly as with the Roman sons of God.

One of the most curious signs of editing is in the gradual "letting down" the mythical long lives of early man. First, the patriarchs like Adam live to nearly 1000 years—Adam to 930; Methuselah, 969 years; and so on.

Then we have a later list of semi-patriarchs in Shem's "generations," where the ages dwindle in Genesis xi. from Shem, 600 years; Arphaxad, 438 years; Peleg, 239 years; Serug, 230 years; Nahor, 148 years; and finally Terah,

205 years. Then Abraham, 175 years, and Sarah, 127. That was still too long for modern experience, so some editors interpolate in Genesis vi., 3, “and Jové said My spirit shall “not always strive with man for that he also “is flesh; yet his days shall be an hundred and “twenty years.” That this is an interpolation is clear, because immediately before and after the writer uses “Ale-im,” as the god-name, and in this one verse “Jové” is used, showing it to be by another writer. That was Moses’ age at death, but it is still too long, so some writer composes a psalm and attributes it to Moses to saying, Psalm 90:—“The days of our years are three score and ten,” and so we are brought gradually down from the time when the sons of Iové took daughters of men and the “birds made their nests in old men’s beards” to more normal times.

CHAPTER IV

QUEEN OF HEAVEN

Another prominent Latin Deity, Venus, had an equally prominent place in the Hebrew worship. I have pointed out that the cosmic creation was always modelled on the human creation of life, and that it required the two sexes. So also did the annual creation of life on earth in the spring time. Now, the daughters of men of the two Jovés had their counterpart in Heaven in the various Queens of Heaven, who were invariably Goddesses of Love, and gave their souls to infants. But the myth was very fluid, and the daughters of men loved by the Jovés were often Queens of Heaven also, and vice versa. For instance, Terra, typical of the earthly maiden, was a Queen of Heaven, yet all the wives which the sons of Jové, or gods of Heaven, took and made into Queens of Heaven, were earthly maidens, and, being Queens of Love, they had the characters of Palaki temple maidens or Luz, the Almond goddess, and hence they were "loose" ones, from Semiramis and Cynthus (whose name

properly spelled, Kunthos, is a vulgar word all over Europe), down to the last Saxon Queen of Heaven, Guinevere. Luz is pronounced Loos, just as Hindu is pronounced Hindoo.

The feast of the Tabernacles, which was a very phallic feast of the Hebrews, when all bonds were loosened, was a Saturnalia or Bacchanalia of some days' duration, and these tents or tabernacles held the principal place, accompanied with wine-drinking, and feasting. These were called Tents of Venus, sometimes translated Tents of Maidens, and there the Hebrews consorted with the maidens or Palaki, or Kadesha in Hebrew; but the word used is written Benoth, which all Hebrew scholars, and even such models of orthodoxy as Dr. Adam Clarke, declare to be Venus; built up from the unpointed or unvowelled VNS or BNTh, which are identical in the ancient rude characters, and mean to "form," "build up," or "procreate" children. Benoh or Venoh means procreation, of which the cult was the full expression. How phallic was religion even in early Christian times is shown by the fact that the male and female "saints" used to lie together all night in the churches to increase their religious zeal, and the acts they committed

there were called the "great sacrifice." So we see that the two great gods of the Romans, the father of the gods, and the mother of all, goddess of life, Queen of Heaven, were identical both in functions and in name with those of the Hebrews, and the word tabernacle was used equally for the house of Iové or of Venus. It is thus quite natural that Iové and Venus were publicly worshipped in Rome in the Christian Catholic Church up till the time of Michael Angelo, as the Cardinals knew that the two religions were practically identical. Justin Martyr, Tertulian, and all the writers about the time Christianity had its rise, and who knew the facts agree with St. Augustine, who said:—"The same thing which is now called the Christian Religion existed among the ancients. They have begun to call Christian the true religion which existed before." Emperor Faustus in a letter to Augustine said that Christianity was identical with the old religions. In Christianity the Messiah, son of Iah or Jehovah, is given a female companion, Mary of Magdala—Mary of the Almond or Yoni, not of the town of Magdala—who is Maya of India or Myrra of Syria, Queen of Heaven, goddess of Benoh or procreation, but whom the Christians

degrade to a simple woman "who has much loved," and stated of her that she was possessed of the usual holy number of seven devils. But she is intimately associated with Jesus all through, especially in connection with the astronomical part of his story, his death and resurrection, which we shall see was the subject of great miracle play enacted in the reformed Tabernacle.

Every religion had its great mystery or "mysteries," into which devotees had to be initiated with great secrecy, as in Freemasonry of to-day, from which even in the most savage races of to-day women were and are rigidly excluded, and we shall see that these mysteries were universally phallic, and that the ark and tabernacle were part of the same kind of mystery, and the cult was in no way different from those of other races.

Having gained some idea of the nature of the principal Hebrew gods (for there were many others) and of the idea of the terrible sacredness of their ark and of that which it contained, we are now in a position to understand what sort of a religion the common people practised in their tabernacle in Palestine, and against what sort of practices the Nabis so fiercely protested.

CHAPTER V

FORMATION OF THE CHARACTER OF THE HEBREW GOD

Human nature seems to have changed very little in the last 5000 years, as we see that those in opposition still make the most sweeping accusations against those in office, and all such reformers are constantly raving against the condition of things "as they are." It is very difficult to get any information about an old-established religion unless the priests illustrate it as did the Egyptians, as no one feels any call to describe what is, after all, as familiar as the clothes they wear; so the literature which survives is that of the opposition or reformers, like Confucius, Gotama, Zoroaster, Plato, Jesus, or Mahamad (Mahomet). As to the literature of the Old Testament, apart from legends and myths and "law," which was often only a priest's idea of what the "law" should be or *had* been, there is little in the writings,

except those of reformers and their condemnation of the practices of the people. We have to-day reformers who protest against every conceivable thing, and whose wailings over our "backslidings," or too fast advance, fill the books, magazines, and newspapers of to-day, and things seem to have been very much the same in Old Testament times, as we have protests against those things which were the centre of the Hebrew religion and practice. After "searching the scriptures" diligently to find some aim or point of agreement amongst the reformers, that point or aim seems to have been to establish and retain Jové as their own particular god, and to worship him alone, as they thought that by running after this god or that, they would please none; while by serving one god constantly and faithfully he would adopt them as his children and protect them from all ill. But as the Hebrews suffered more than any nation we know of from defeat, conquest, slavery, deportation, sack, and pillage, the Nabis attributed all this to the people running after false gods, and hence to the personal wrath of their own tribal god.

It is a very low conception of the character of a god which is taught in the Hebrew

scriptures. His whole actions are due to jealousy against any homage to another god. He is malignant, jealous, vain, and spiteful. He pursues Amelek and the Midianites with relentless malignity, his very name is Jealous, he boasts to Job about the animals he has made, and not content with putting Adam to hard work, he shows his petty spite by specially creating thorns and thistles to hamper him in his work. These are minor crimes; his greater crimes cannot be stated without a shudder, but they include almost every crime known. Not that the prophets did not express some fine sentiments and attribute them to their Iové, as we have some very quaint and beautiful poems in the Old Testament; but those sentiments are not at all consonant with the actions of Iové as detailed by the country's writers, who give a very savage picture and a very phallic symbolism.

The extreme savagery of the Hebrew god strikes everyone who reads the Old Testament. He is not only a god of battles, but he is wantonly savage, "drunk with blood." The character of Jové was built up by the writings of the priests, and as these early priests rule the people by fear, they always and everywhere make their god relentless and savage. But no

other religion or holy writing has such a long-continued reiteration of savagery as that portrayed in the Hebrew scriptures. I have always felt that there were peculiar circumstances in the Hebrew clan or in their ritual which created such a god. Let us see what were the bases of his savagery, and then we may perhaps guess at the causes at work to paint such a picture.

We find him promising very early to Moses, while he (Moses) was in hiding in the land of Midian after murdering an Egyptian, that he will deliver the Hebrews from the hand of the Egyptian and bring them "unto a good land" and large, unto a land flowing with milk and "honey, unto the place of the Canaanites, "and the Hittites, and the Amorites, and the "Perizzites, and the Hivites, and the Jebus-ites" (Exodus iii., 8-9). Here are six nations, and this list is often repeated, as at Exodus xxxiv., 11. But in Deuteronomy vii., 1 (and Deuteronomy is a priest's book) we have the "holy number" seven added, and it reads:—"When the Lord thy God shall bring "thee into the land whither thou goest to "possess it, and hath cast out many nations "before thee, the Hittites, and the Gir-gashites, and the Amorites, and the Canaan-

“ites, and the Perizzites, and the Hivites, and
“the Jebusites, *seven* nations greater and
“mightier than thou; and when the Lord thy
“God (Iové Ale-im) shall deliver them before
“thee; thou shalt smite them and utterly
“destroy them.” But instead of driving them
out or giving them a short shrift by “utterly
destroying them,” we find, Judges iii., 6—
“And the children of Israel dwelt among the
“Canaanites, Hittites, and Amorites, and
“Perizzites, and Hivites, and Jebusites; and
“they took their daughters to be their wives
“and gave their daughters to their sons and
“*served their gods*” (Ale-im), and this
against a special injunction to the contrary
(Deuteronomy vii., 2). In Genesis xv., 18,
ten nations were mentioned as given to
Abram’s seed, and all lands from the Nile to
the Euphrates, but that was never carried out.
Now, all this was promised at some times un-
conditionally, and at others conditionally, on
their holding fast to their worship of Jové of
the Ale-im, and they were further promised
endless blessings, especially in “increase.”
“He will love thee and bless thee and mul-
“tiply thee” (the chief promise in the Bible);
“he will also bless the fruit of thy womb and
“the fruit of thy land, thy corn, and thy wine,

“and thine oil, the increase of thy kine and
“the flocks of thy sheep in the land which he
“sware unto thy fathers to give thee. Thou
“shalt be blessed above all people.”

So the children of Israel are led into continuous wars with the other tribes in Palestine. These continuous wars bespeak a very large population, and there is plenty of talk about being “as the sands of the seashore for multitude,” and also they must have had arms. But what do we find? When they intermarried with the seven tribes already mentioned as “greater and mightier than thou,” yet Iové in his “hot anger” against them for serving Baalim and the Groves (they always did so) sold them to the King of Aram Naharain. How this King picked out the Hebrews from the members of seven other Semitic tribes is not told.

But this is all artificial history, as they were such a handful of men that they hid in caves when the Midianites, whom they had extirpated, enslaved them. The Midianites came in such numbers that even their camels were like “locusts” and “without number,” “as the sand of the seaside for multitude.” These Midianites enslaved the “Children of Israel seven years,” and left them “neither

sheep nor ass." What a tiny clan have we here, yet, according to other historians, they kill sixty thousand "men of valour" in one day. Then the Philistines (1st Samuel xiii., 5-6) "came up with thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore for multitude," and the whole children of Israel hid themselves in "caves, thickets, rocks, high places, and in pits." They are always conquering, and yet they are always under bondage—a phantom nation.

They had 610,000 fighting men fully armed with camp equipment of tent and cooking vessels, when they came out of Egypt, yet there was "no sword nor spear to be found in the hand of any of the people that were with Saul and Jonathan;" and they had to go down to the Philistines "to sharpen every man his share, and his coulter, and his axe, and his mattock." because there was "no smith in all the land of Israel" (1st Samuel xiii., 19). Their whole history is a series of contradictions, and is, like their exodus and tabernacle, a work of the imagination.

The character of their god is "terrible." He commits every crime known, and delights in slaughter of man, woman, child, and suck-

ling, and is indeed a savage demon; but his one constant characteristic is jealousy. He makes a holy name of jealousy in Exodus xxxiv., 14—"For the Lord whose name is "Jealousy is a jealous God." Note the capital J, making his new name holy.

For thou shalt worship no other gods, nor "make a covenant with them," so he believed these other gods were powerful (Exodus xxiii., 32). That is the keynote of his character, and the cause of most of his slaughtering—jealousy of other gods. When we see how this jealousy was introduced into the character of the Hebrew god, much else will also be plain. The famous Commandments in Exodus xx. begin by saying that he is the special tribal god who brought the Hebrews out of Egypt. As he personally "walked about" with the Hebrews (2nd Samuel vii., 6), and attended personally on them, he is a purely tribal god taking nothing to do with the rest of the world except as enemies, as every country had its own god, as they all have to this day, even the Protestants and Catholics in Ireland. He stood for his tribe, and did not care how many human beings he might murder if only his handful of Hebrews could steal the "land flowing with milk and honey," and all because

the owners of that land worshipped other Ale-im, and not his special band. That there were other gods is shown by the song of Moses, Exodus xv., 11—"Who is like unto thee, O "Iové, among the gods?" "Thou shalt not "revile the gods" (Exodus xxii., 28). "Among "the gods there is none like unto thee" (Psalm lxxxvi., 8). "In whom is the spirit of "the holy gods" (Daniel iv., 8). The whole burden of the exhortations is "Thou shalt "have no other gods before me," and it was death even to inquire about other gods, and Deuteronomy xiii. is a long chapter declaring the death penalty by stoning for serving other gods, applied to all domestic or other relations or strangers, and in verse 14 it sets up the Holy Inquisition.

These are the Iové's own words and laws, but, except Genesis, all the rest of the Old Testament, which is not taken up with genealogy or creation stories, is employed in iterating and reiterating the injunction against other gods, strange gods, and the gods of the other tribes. On the other hand, Jové promises all material good if the people will follow him alone, victory over enemies, possession of a land flowing with milk and honey, and what seems to be the chief desire of all savage

nations, fertility to increase and multiply (Gen. xiii., 16). Seed "as the dust of the Earth," "as the stars of heaven and the sand of the seashore for multitude," and especially in Deuteronomy viii., 18—"But thou shalt remember the Lord thy God, for it is he that giveth thee *power to get wealth.*"

In another eloquent passage he promises them (Deuteronomy viii., 7) "a good land; a land of brooks of water, of fountains, and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt lack not anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." But Palestine round Jerusalem is more like Iové's cursing formula, "and thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron" (Deuteronomy xxviii., 23). Jové even goes the terrible length of threatening that "Thou shalt eat of the fruit of thine own body, the flesh of thy sons and of thy daughters," and he goes on to amplify this horror in a terribly brutal passage (Deuteronomy xxviii., 53), and all "that thou mayest fear this

“ glorious and fearful name, The Iové of thy
“ Ale-im ” (Deuteronomy xxviii., 58).

Throughout all this jealous cursing for
“ serving other gods ” the Hebrews are constantly reminded that the Levites, who got Iové’s share of all sacrifices, had “ no inheritance ” (Numbers xviii., 20), could hold no property, could undertake no business, or work for their living, but were entirely dependent on the tabernacle sacrifices for their sustenance. Again, in Deuteronomy xii., 12, they are reminded that the “ Levite hath no inheritance with you,” and in Deuteronomy xii., 19, “ Forsake not the Levite as long as thou livest “ upon the earth ” (repeated xviii., 1). “ The
“ priests, the Levites, and all the tribe of Levi,
“ shall have no part nor inheritance with
“ Israel; they shall eat the offerings of the
“ Jové made by fire, and his inheritance.
“ Therefore shall they have no inheritance
“ among their brethren; the Lord is their
“ inheritance, as he hath said unto them.”
The scribe then goes on to detail exactly how much of the flesh, corn, wine, oil, fleece, etc., is to be the portion of Iové or the Levite.

So we see that the worship of Iové was the only source of food for the priests. Then, as all the tribe of Levi were priests, and by their

priestly office they were less liable to death than the others, they would "multiply" more rapidly, and so have little enough to eat. Hence serving other gods meant starvation to the Levites. Is it to be wondered at that they, in their turn, should make any defection punishable with death, and to prevent such defection they drew a picture of a god breathing out flames, living in thunder and lightning, and launching forth awful curses for any defection from his worship. Then, to keep the Hebrews' spirits up in their little wars they tell of the huge battles of the past, and name impossible numbers slain, and they again and again prophesy the utter destruction of all the nations round them, nay, of "all the kingdoms of the world, which are upon the face of the earth" shall "fall and rise no more, because of the sword which I will send among you." "And the slain of the Lord shall be at that day, from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground" (Jeremiah xxv., 26-33).

This sort of thing goes on with every Nabi or prophet until the human race has been, or will be, extirpated all over the world again

and again. But such excess of cursing is common in the Bible. The cattle are killed several times over by the plagues of Egypt. Happily it is all boasting; their Alexander never arose to conquer the world.

In Moses' "History of Israel" in Deuteronomy there are passages which read like *Gulliver's Travels*, seemingly to make the tale interesting. He digresses at chapter ii., verse 10, and tells us of Emms as giants, "but the Moabites call them Emims" (most important information), then more "history," then giants this time called "Zamzummims." But this interesting glimpse of folk-lore suddenly ceases, and we go back to "utterly destroy" the men, and the women, and the little ones "of every city." Then the giants pop up again, but as suddenly disappear, and he begins to threaten to "utterly destroy" his own people through jealousy of "other gods." In chapter vi. he teaches them to steal (he has just commanded "neither shalt thou steal") "great and goodly cities which thou buildest not, and houses full of good things which thou filledst not, and wells digged which thou diggedst not, and vineyards and olives which thou plantedst not," but "Fear Jové and serve him" is the constant command-

ment. Chapter after chapter of this medicine-man talk.

“ The sword without and terror within shall
 “ destroy both the young man and the virgin,
 “ the suckling also, with the man of gray
 “ hairs ” (Deuteronomy xxxii., 25).

I have not quoted all this to show the fiendish character of Iové, but to serve as a basis on which to ask why the Hebrew priests should portray such a terrible monster. I have no doubt it was to frighten the people into keeping up the sacrifices to Jové, otherwise the Levites would starve, as their only means of living was Iové's sacrifices. And there were good grounds for the Levites' fear. Whenever the Hebrews got into contact with other tribes they at once began the worship of the other tribes' Ale-im (see below), and on defeat they thought Jové weaker than the other tribe's god, so they turned to Baal or Chemosh, or whatever god their conquerors worshipped, and thus the Levites would starve. For instance, the promise made most frequently to the Hebrews ever since Abraham's time was they would utterly destroy the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, and seize their lands “ flowing with milk and honey.”

Yet we find in Judges iii., 5-6, the Hebrews dwelt among these tribes, and took their daughters (*i.e.*, the daughters of these tribes) "to be their wives, and gave their daughters "to their sons *and served their gods.*"

So this terrible Jové was clothed in all this savage paraphernalia, and oceans of curses poured out against defection from his worship simply to keep the teeming Levites in food. How many travellers in darkest Africa tell us identical tales of the tribes' medicine-men! Their name is legion.

That the sacrifices and share of spoils of war given to Iové were really given to the priests is of course obvious, but that there may be no doubt on this point, even when these involved the most horrible crimes, the tale of the Midian women is told at length as follows:—When they conquered the Midianites they slew all the men and male children and all the women "who had known man by lying with him," but they kept all the "women children who "had not known a man by lying with him "keep alive for yourselves."

There were thirty-two thousand of these "women children," and the Lord's tribute was thirty and two of these women children from the warrior's share and 320 from the common

people's share. All is most accurately described, and the 32 women children of the warrior's share, being no doubt the most beautiful of the captives, were given to Eleazer the High Priest for his use (Numbers xxxi., 41); and the 320 of the stay-at-home people's portion (these 352 children being Jové's portion) were given to the Levites. So we see that what was done in the name of Jové was to contribute to the cruel lust of the Levites. We thus see that the "Terrible Jové" was a *creation of the Levites*, to maintain their tribute by fear. Verily, the Levites brought forth fruit after their kind in their "terrible" Jové (see Genesis xlix., 5).

This constant imposing of awful curses for defection from Jové, coupled with the practice of circumcision, have kept the Jews as a nation apart, unchanging amongst changing nations, keeping within the fold of their Jové, who became fixed by their "inspired" scriptures. By his creation, the Levites thought, through fear of his awful curses, and by the hope of winning battles by his might, and, lastly, through extravagant promises of mighty power as a nation "without number," in a "land flowing with milk and honey," to retain all the clan faithful to Jové, and so to

maintain their livelihood. Hence the Terrible Jové, Iové, or Yové, whom we call Jehovah.

It seems probable that the Hebrews, having, like all other surrounding tribes, belief in a band of gods, Ale-im, felt that their Ale-im were very much like the Ale-im of other nations, and hence this god-band did not raise any particular enthusiasm. A nation or tribe must have a tribal god (or a flag is as good) to fight for. Any insult to that god or flag rouses their pugnacity to this day. Then the IA or IV, for they are the same, was given to them or came to them through other tribes, but I think that he must have been given by a higher power, probably, as Sayce says, by the Babylonians (as they are so proud of him as a personal or national possession) and then they settle down, or at least their writers do, to a recognition of this god as their own tribal leader. But there seems to have been periods of indecision, as when Elijah asks the Hebrews (1st Kings xviii., 21)—“How long will ye halt between two opinions? If Jove is the Ale-im, follow him; but if Baal (be the Ale-im), then follow him.” The prophet’s own name is a combination of Alé or Eli and Iah, that is of the Ale-im (or one of the Ale-im) and Jové. Now, he asks them to

choose between Jové, who, we have seen, was one of the Ale-im in Genesis ii., and another Alé called Ba. Just as there were Ale-im of whom Jové was the leader, so there were Ale-im of whom Ba was the leader, for whom the Hebrews made molten images and whom they constantly worshipped, if we are to believe the Nabis. The Alé-im of Ba were called Baalim. Their god was Ba, just as the Hebrews' god was Iové, and the name Ba Alé-im was shortened to Baalim.

The savage tribes of the Land of the Pala or Philis mixed up their gods a good deal, as we see that Abraham when told to make a burnt sacrifice of his child he was spoken to by Malaka Isadak, a god not otherwise mentioned, except as Melkisedek. He accepted the command without surprise, as burning of their children alive was a common sacrifice then, see Ahaz, Manasseh, Mical, Josiah, etc., and their god demanded the death of the first born of man and beast. That they believed in other Ale-im, and also that the burning of a child was a sacrifice sure to be answered by even foreign Ale-im, is shown by the fact that when the Israelites had defeated the Moabites and driven them into their walled city, and were preparing to subjugate them, Mesha,

the King of Moab, took his eldest son and made a burnt offering of him to Chemosh (chief of his Ale-im) upon the wall, so that the Israelites could see the savage act performed. The effect was as Mesha had anticipated, and the Israelites at once departed, thinking that it was useless to strive against such a powerful fetish.

CHAPTER VI

FORMATION OF THE HEBREW RELIGION

I have sketched the mental position of the Hebrews in relation to their idea of the god with which their Nabis tried to terrorise them, a purely savage god full of cursing (see Deuteronomy xxxii., and other chapters), vain boastings of his strength (see Job xl., *et seq.*), and futile doings of which he repents (see Eden, the Flood, Jonah, etc.).

Now let us see what the common people were doing at this time to bring down all this Nabi's threatening of fire, slaughter, torture, and disease.

They were busily engaged in pure Phallic worship, and that we shall see was, as befitted people living in the Land of the Phallus, inculcated by their cults of the Ark and the Tabernacle.

In order that the reader may intelligently follow the proof of the story of the tabernacle,

and that he may see the necessity of the somewhat lengthy detail of proof which I must give and which otherwise he might think wearisome and redundant, I will here shortly state the facts and what is deduced from them, and then give the whole story and its full proof.

Although we treat the Exodus as a sort of history, scholars, from Colenso's time, know that all the books of Moses are the early fables of a barbarous nation put together a thousand years after the supposed date of Moses and cemented by an interwoven fabric of supernatural priest-lore in order to construct a religion going back to dim antiquity, but it has been so edited and altered to suit altered circumstances and change of ideas with lapse of time that it is no longer a logical and consecutive story. However, out of the fragments we can trace the romance of the Ark and Tabernacle.

When Moses brought the children of Israel out of Egypt he had no rules by which to govern them, but his father-in-law Jethro, who was a priest of Midian, came to him and encamped at the Mount of the Ale-im, and sent for Moses, to give him his wife and children and also to instruct him how to govern the

clan. And then he talks to Moses about the greatness of their Jové, so the scribe wishes us to believe that both the Ale-im and Jové were widely known and worshipped and were not yet the peculiar property of the Israelites or Hebrews. Iethro blessed Iové and made a burnt offering and sacrifices for the Ale-im, and next day he told Moses he could never rule a big tribe by his personally sitting as judge, he must have Ordinances and Judges. "So Moses hearkened unto the voice of his "father-in-law and did all that he had said." So he got the ten commandments from Sinai, and made his ordinances and ordained his priests; and for the first time (ch. 19) Iové become "Fearful."

Up till now Iové had gone about as an adviser and came and chatted and discussed things with the patriarchs; now he becomes by Jethro's advice an official and "fearful" god. Up till this time the Iové had dwelt in a common tent; and we see him so angry at the golden calf episode that he gets Moses to take his tent or tabernacle and pitch it afar off from the camp (Ex. 33, 7). Meanwhile Jové had given Moses elaborate instructions to build him a very great tabernacle, which, however, was still to be portable, with cloths and skins.

for a roof, and he gives him elaborate instructions to construct an Ark of Jové, sometimes called the Ark of the Testimony, which was the actual dwelling-place of the Jové in the Holy of Holies. But in Ex. 40, 20 it says, "and he took and put the Testimony into the ark," and there is a marginal reference that testimony may mean "tables of the law," but the testimony existed long before Moses had produced the tables of the law, on the advice of Jethro.

In the wilderness the Manna was so wonderful that Moses wanted to keep a sample (here the keeping of precious relics, true cross, etc., begins), so he says, "Take a pot and put an omer full of manna therein and lay it up before the Jové." "As the Jové commanded Moses so Aaron laid it up before the Testimony," so Jové and the Testimony were the same thing. The truth is that it was the Rod of God and two stones which were in the ark, and the ark was, as all arks are, feminine; so the Ark and the Rod of God were the usual double sexed creative emblem, like the Indian Lingam-Yoni, altar, the Ring and Dagger of Persia, or our Monstrance and Pyx.

It was from Jethro's country, the country of the Midianites, that Moses brought this Rod

of God, and with it he did all his miracles and defeated his enemies. Like all phallic rods it must be "erected," and so when Moses stood with the rod of the Ale-im in his hand erected the children of Israel prevailed, and when he let it down, Amelek prevailed. He got so tired that Aaron and Hurr had to hold up his hands to keep the rod erect "until the going down of the sun," and "Joshua discomfited Amelek." This was the same class of sacred act as erecting a stone and anointing it which was and still is universal all over the East. This double sexed Holy of Holies, the Ark and the Rod of God and two stones, became the secret palladium of the Hebrew nation.

All nations have parallel omphalic combinations down to our incomprehensible three in one, Trinity in Unity, (Dreieinigkeit in German). Now Moses got all his good fortune from Midian, where Jethro treated him well, and told him how to govern, and he married Jethro's daughter Zipporah, and found the wonder-working Rod of God, so that he must have had friends and relations there, yet the most scandalous slaughter in the Bible was Moses' destruction of the entire nation of Midian, slaying all the males and

likewise all the married women, but all the women children that "have not known a man by lying with him keep alive for yourselves." Moses therefore must have seen Jethro, to whom he owed so much, and his wife's relations murdered, and his nieces used for the basest of all purposes and by his own orders—a fine return for Jethro's kindness. Besides the Midianites were directly descended from Abraham.

But the story is contradicted by another Bible tale when later, Judges 6th, Jové delivered his chosen people into the hands of Midian for the usual holy 7 years, and the children of Israel had to hide in dens and caves in the mountains, a hunted handful, not a nation outnumbering the sands of the sea-shore. In fact, in Judges vii., 12, so far from being exterminated it is the Midianites who are "like grass hoppers for multitude, and their camels without number as the sand by the sea-side for multitude." But the Bible is not history, simply folk-lore. Jové was always promising people to make them "great nations." He even promises Hagar to make her seed not to be numbered for multitude (Genesis xvi., 10), and Ishmael

“for I will make him a great nation” (Genesis xxi., 18).

So the slaughter of the Midianites is apocryphal but for what purpose such a tale of savagery and ingratitude was introduced, it is difficult to conceive unless it was to prevent anyone from guessing that Jethro the Midianite was the author of the Hebrew priestly hierarchy with its jealous Jové.

Having sketched briefly the ideas and actions of the Hebrews and their gods in this archaic time, we are in a position to follow the stories of the Ark and Tabernacle.

CHAPTER VII

SYMBOLISM OF ARK AND TABERNACLE

The word ark is of very ancient origin, and in its unpointed form, i.e., without vowels, was RCh or RK, which meant breath or spirit, and as soul or spirit was supposed to be imparted or given to the babe by the Queen of Heaven just as its body was given by its mother, so the letters RK stood for the mother of all. She is mentioned as the Spirit of God in Genesis 1st, but the noun is feminine and she is Ruach, the mother of all, who brooded on the waters and brought forth life. (See the *Seven Stories of Creation* in this series.)

A study of the earliest times of which we have any information of man's social order, shows us that the mother was the head of the family and that property descended through the female line; in fact, that matriarchy was the custom and not patriarchy. Therefore the first creator was the "Great Mother," and her name was Rkh or Ruach or Ark. The

mother being the universal healer, healing was also signified by Rekh, also called spittle, as we see Jesus restoring sight by spittle, a very old and widespread superstition. We find many cases of life coming out of an ark, such as the story of the Flood or Moses' own birth. The Rkh also became Argha and Argonaut, the famous Ark that went after the "Golden Fleece" or Eternal life. Then we have Arcanum, Latin for the National Secret or Mystery, in a Chest, derived from the female or left hand sect, just as we have Palladium the sacred and secret mystery of early nations derived from the masculine or right hand cult. And doubtless "Archaic," from Archie, the beginning, as the ark or arch, woman, was the beginning of all life. We know that the Christian Cross on which we swear was a purely phallic emblem, in fact it was perhaps the oldest, as originally naturalistic drawings were used, and a symbol or emblem is always a sign of advancing civilisation. Schliemann found phalli and crosses at a depth of 30 feet below the foundations of the ancient city of Troy, where the Greek gods, like the Hebrew Ale-im, came down and took sides in war. Colenso says that crosses were "delineated on temples, palaces, natural rocks, sepulchral

“ galleries, on the heaviest monoliths, and the
“ rudest statuary; on coins, medals, vases of
“ every description, and preserved in the
“ architectural proportions of subterranean
“ as well as on superterranean structures of
“ tumuli and temples.

“ Populations of essentially different cul-
“ ture, tastes, and pursuits—the highly civi-
“ lised, the demi-civilised, the settled and the
“ nomadic—vied with each other in their
“ superstitious adoration of it, and in their
“ efforts to extend the knowledge of its excep-
“ tional import and virtue amongst their
“ latest posterities. Of the several varieties
“ of the Cross St. George, St. Andrew,
“ Maltese, Greek, Latin, etc., etc., there is
“ not one amongst them the existence of
“ which may not be traced to the remotest
“ antiquity.” But the Hebrews swore on the
real phallus not on its conventionalised form
the Cross, as is shown from several cases in
Holy Writ Abraham swears his servant in
Genesis 24, 2, “ put, I pray Thee, thy hand
under my thigh,” and in xlvii., 29, Jacob
swears Joseph in the same way, and in 1st
Chron. xxix., 24, translated, “ submitted them-
selves unto Solomon,” when it should read,
“ placed their hand under Solomon.” Also in

Gen. xxxii., 53, where Jacob swore by the "Fear" of his father Isaac, the word used—Pahad—should be read, Phallus or virilities, as it is correctly translated "Stones" in Job xl., 17. Now, when Jacob and Laban swore an agreement together, Jacob took a stone and set it up as usual, a pillar or phallus, on which to make the phallic oath, but he also gathered stones and made a heap, an Omph or image of Uma, the universal Mother or Womb, and so he made the double-sexed or omphalic eternal life symbol on which to swear. This double-sexed symbol, which the Greeks called Hermaphrodité, from Hermes, the masculine messenger of the gods (the phallus), and Aphrodité, Venus, "the fruitful garden," had another name so prevalent in the East, and also beautifully personified by the Greeks by Omphalé. This is a combination of Om, the "Great Mother" of the Hindoos, and, like Venus, the personification of beauty and fecundity, and Phallos. The Greek tale is very pleasant reading. Hercules was so captivated by the beautiful Queen of the Amazons that he submitted to her caprice and giving her his masculine emblems—the lion's skin and his club—he seated her on the throne as the double sexed creative power

Omphalé, while he at her feet took up the feminine distaff and performed the feminine act of spinning, wearing her toga or woman's gown, and so he also became double sexed or Omphallic.

There is only one text in holy writ giving an example of swearing by placing the hand on the female emblem of life, and that is in Ex. 17, 16, which says for "by the hand upon the Argha," or Yoni, erroneously translated to hide this. It is no "throne" (see marginal reference), but the "Argha," Ark, or symbol of woman. But the priestly writers were always working up secret combinations, and Ex. xvii., 15, is very important to our history. There it says Moses built an Altar and called it Jehovah-Nissi, and it gives a translation, "The Lord my Banner," in the margin. But nissi is no banner, as is shown in the Song of Solomon, where the love-sick maiden says that when he takes her to a house of wine his "nissi over her is love," and this nissi is terrible in the battle of love. So Moses' altar was the usual phallic Pillar of God, which we will see was retained in Solomon's Temple or glorified Tabernacle. So when the scribe described the altar as Jové's phallus, as all upright stones were, he immediately intro-

duced the Argha so as to make the double sex. The Hindoo's most sacred oath is sworn on the testicles of Nanda, Siva's Bull (Fig. 13, p. 257).

The almond was a very ancient sign of woman, and is only dimly and symbolically mentioned in the Old Testament; for instance, Aaron's Rod giving Almonds (Numbers xvii., 8), combination of rod and almond meaning two sexes, therefore eternal life or a god. Then we have the candlestick with buds or sprouts, instead of rods; and almond-shaped bowls, for the same symbol. In Ecclesiastes xii., 5, a sort of dirge of death says "the almond tree shall flourish"—that is, women shall be plentiful—"but desire shall fail" (with man) "because man goeth to his long home."

Lastly, in Jeremiah i., 11, as a sort of secret sign that this book is still under the Phallic cult, the Jové asks Jeremiah, "What seest thou?" and he answers, "I see rod and almond," again the combination of rod and almond. This is apropos of nothing, and so a purely esoteric sign to the initiated reader.

There is another curious coincidence about Exodus xvii. In verse 14 there is the *first mention* of a *book* in Holy Writ. Now the

book was very widely used to represent liberty in a woman as Liber, means both "book" and "free," and freedom in a woman has always one meaning. Now there are many Mary Magdalenes in pictures with a book resting on a skull called penitent Magdalenes. Mary may be reading it or not, in fact in the Berlin version there is no book, but her foot is on the skull, which is associated with a serpent, an unmistakable phallic sign. I have shown in my large volume, and in my book on *The Queen of Heaven and Her Debasement*, that the extensive practice of Temple prostitution led to terrible epidemics of the fatal disease, syphilis, so the "freedom" had beneath it the grinning skull of death. The juxtaposition of verses 14, 15, and 16 may be accidental, but scribes were so fond of esoteric hints that they may covertly refer here to Digyny, as practised by the patriarchs and Iové (Ezek. xxiii.).

We know that the Patriarchs were copied from Babylon, as the names and occupations are the same—smith, worker in metal, first who kept kine, etc.—and, further, all Hebraists are unanimous in saying that the names of both men and women are all allegorical and represent, the fair ones the sun by day, and dark ones the sun by night (going east), and

clouds, rain, dawn, etc., so that it indicates widespread sun or astronomic worship. Yet one has only to read Goldziher, or the author of *Bible Folk-Lore*, to see how hopeless it is to produce any clear proof of what was the original myth except in the case of Samson, who is clearly the Hercules of the Hebrews, and perhaps in Jonah, who is also the sun myth applied to a prophet. In Daniel the myth is swallowed up in false history. To return to the Ark. It was represented as a coracle on the waters, Ruach brooding on the Fertile abyss, but it was also represented by an inverted coracle in the sky, namely, the rainbow or arch, and that name has gone into architecture. All arches (Archbishop or Archangel) come from the "source of all" or "chief" of life creation, the Ruach. Here again we see that although the Hebrews despised woman, they found this symbol, the ark, so firmly imbedded in all the thoughts of humanity as regards life that they were compelled to employ it. As I have already said, one of the most universal of symbols for the Queen of Heaven or woman was the Almond, and we shall see how often it was employed by the Hebrews without a hint as to its real meaning, as these old, old signs were so

deeply rooted that they could not eradicate them from their symbolism, yet they represented a sex utterly foreign to their *Iové*, who was the embodiment of the most malignant and wrathful form of masculinity. To illustrate what I mean, I give here a Virgin Mary conceiving from heaven and the Almond-shape enclosing the young Jesus.

So Luz, the Almond, Lars, Larissa, or Lares



Fig. 4.

represents Venus or the Yoni by its form, and we will find "Almond-shaped" things prevalent in the Tabernacle furniture.

The first and second chapters of Genesis show the complete change which came over the Hebrew conception of woman's position. In the first chapter she is made equal with man, created in the image of the Ale-im, amongst which gods no doubt some were female. But in the second account man is made alone, and woman is made after the beasts, on the excuse that Adam could not find an "help meet for him" among the brutes.

When anything has a special symbolic meaning in Holy Writ it is generally repeated, sometimes up to the holy seven times, as is found in a statement about Jesus being a "priest after the order of Melchisedec."

We saw that Jacob on his flight to Haran, in Genesis xxviii., 18-19, erected a phallus and poured oil on it, and changed the name of the place from Luz to Bethel, that is, from the dwelling-place of Venus or the Goddess of Love, to the house of El or Alé, the oak or cedar stem god. But this is repeated on his return, and this repetition or emphasis is probably written to convey to the initiated

that the feminine was to be left out of Hebrew worship. But notwithstanding all the editing, they could not entirely disentangle the double sex, which almost invariably comes into all stories of creation. The Hebrews seem to have been entirely lacking in the sentiment western nations call love. They have no story of Andromeda, of Helen of Troy, or of Cleopatra, nor of Guinevere, and as for the troubadours or the knight errants fighting to save fair maidens or jousting for the bright smile of noble ladies, their brains seem to have been atrophied to all such emotions. Hence we have none of that female symbolism which enables us in other religions to gain a clear idea of the origin and meaning of their legends. For instance, in Babylonian and Roman mythology the Queen of Heaven was also Goddess of Love, and was symbolised by a dove. Semiramis, perhaps the earliest Queen of Heaven of whom we have fables, was called D'iune "of the Dove," or Juno; and Juno's mother was Dione, and so on, generations of Dove goddesses. But in Hebrew we have only one hidden mention of Queen of Heaven in Ruach, and we have her symbol in the Ark. As the Hebrew writers who edited the Holy Writ in a purely

masculine direction and turned the great female Tiamat of Babylon into the masculine Tehom, I think that if they had known the meaning of Ark and the association of Tabernacles they would have cut them out and produced that chaos of language quite common in the Bible, where in many passages they have arrived at a stage where the lines of the myth are nearly washed out and the lacunæ filled in with theological ideas mixed with artificial family history or attempts to systematise cosmogony. But we get glimpses of the editorial obliteration of the sources of their fables, and yet trying to render the whole story more natural. I have quoted one about the gradual reduction of the ages of patriarchs. That was quite cleverly done, but the names and occupations of the patriarchs are clearly Babylonian, only their ages are immensely reduced, and instead of being of some number emblematical of some myth, as was the case with the Babylonian, the writer makes them all odd numbers with no significance, so as to look natural. Thus, to draw any deduction from the ages given is quite hopeless. Then the incident of Noah and Ham. The Jewish Haggada says that Ham emasculated Noah, but the Bible only says he

saw the nakedness of his father, as it were quite accidentally, as Noah was drunk, and as proof that it was quite innocently done he told his brothers. When Noah awoke from his wine he knew what his youngest son had *done* to him. Now, it does not say he had *done* anything, but it was something very serious, and he seems to have died very shortly afterwards.

Noah was a sun god. He was 365 days in the Ark, and lived 350 years after the flood (surely an error for 365). Then he was the first to plant a vineyard, so he was, as Bacchus and Dionysius were, a vine god, as all sun gods are. Even Jesus, the last sun god, is the "true vine," and made wine and so on. All the sun gods when they get old in December lose their life-giving power or vitality, and this is represented as being emasculated as Adonis was by a boar, or the Phœnician Chronos emasculates Auranos, and the Persian scorpion devouring the phallus of the Bull which Mithras slays. So we have much proof that Haggada is right, yet how little of the sun god is left of Noah. No doubt it was originally a full tale like Hercules or Apollo. So we must look for other signs and symbolical proof of the female character of the ark.

CHAPTER VIII

QUEEN OF HEAVEN SYMBOLISM

The ark or Queen of Heaven is always the Habitation of God or the Tabernacle or Temple of God, and is represented by a dove, ark, ship, crescent, and a host of other hollow vessels, especially by bowls or vases with an "almond-shaped" opening. But this dove or almond-shaped vessel which represents the female is always accompanied by a cylindrical stone, rod, or vessel, as we see in our almond-shaped monstrance with its holy phial or pyx of oil, phial and pyx being two words both meaning phallus. We have it also in the Indian dove referred to on p. 466, with its actual phallus of oil, thus making the bi-sexual combination; so the Ark was specially made to hold the Rod of Jové and the two constituted the emblem of Eternal life and were the most sacred and secret of all the paraphernalia of the Hebrew religion. When Aaron's

rod was made to sprout it produced "almonds," so again we have the combination of Rod and Almond. In Gen. 17, 15, it says Moses built an altar and called the name of it "Jehovah nissi," which, as I have explained, is Jehovah's phallus (p. 512), and that was quite in keeping with the intense masculinity of their worship. But they could not get away from a female ark if they wanted a house for their god, because the original house of all gods was the Ooma, or mother of all, and hence all churches are feminine. The Bishop weds the Church with a ring on his appointment as "Mea Sposa," my wife. The true form of the Church "Isha," Eve, woman, as in Genesis 1st, and her husband Adam, "Ish," is shown in the Italian Churches, such as Pisa, Florence, or Venice, where the church has a dome or Omph or rounded belly of the fertile Uma; and her husband as a pillar or tower standing quite apart from her, often on the other side of the street—forming the twin sex emblem like the heap of stones and pillar of Jacob and Laban (Gen. xxxi., 51). The Protestants who adopted the severely masculine Hebrew cult put their towers or spires on the church to make it masculine, but their architects adopted the "Gothic" or female arch, as

all architects love to trace back and perpetuate symbolic forms in their buildings, making a church a true "poem in stone." The church was indeed at one time called "the house of the dove," symbol of the Love goddess as Tertullian in the third century speaks of the church as *Columbus Domus*. The church has always been prone to symbolical stories, as when it makes the dove religion come to Scotland through "Saint" Columba (Latin for dove), and practise it at Iona (Greek for dove), and carry it to the mainland at Morven, the Gaelic name for Mary, Catholic Queen of Heaven, whose symbol is the dove. These names are quite foreign to Scotland as are all ecclesiastical names—a Jewish or Babylonian religion having been imposed upon us by Rome. Even when we ceased to be under the rule of Roman arms we remained her slave in letters, as when they could no longer enslave us by the sword they did so by superior cunning, and imposed an ecclesiastical yoke upon us in place of a civil bondage. Even our Alfred the Great, who, however, ruled only a small country south of the Thames, and died in obscurity, was a protégé of Rome, and by Roman help usurped the throne pertaining to his elder brother.

The Saxon name church or kirk was derived from the old cult of stone circles, such as were set up by the Druids or by Joshua to celebrate the passing of the Ark over Jordan. The circle or ring is, as we will remember, the Persian door of life. The C and K are identical; in fact, C was written IC, so Circle is also Kirkle and Chirchel, as C is still pronounced as our Ch (in church) in Italy to-day, so church and kirk are the old stone circles. In Germany it is a compromise of spelling kirche. Chaucer lets us see a part of the transition, as he spells it chirche. All circles are feminine; we remember Yima in Persia was given a ring and a dart (our egg and dart ornament) to produce all creation, and the ring was the door to the garden which held all the seeds of life.

All hollow things were arks, so the Hebrew ark was an oblong box of wood about three feet six long and about twenty-seven inches broad and twenty-seven inches deep. This description is repeated again and again, as this was the arcanum of the tribe. Long before there was any ark, while the Hebrews were in bondage in Egypt, Moses had fled to the land of Midian, after killing an Egyptian, and married Jethro's daughter Zipporah—one of

the usual holy number of seven daughters. While there a rod seems to have come miraculously into his hand, and an apparently new god suddenly gave this rod miraculous powers and called it the Rod of Jové, Yové, or lové. I say a new god, because Moses did not know his name, and on asking his name was told that it was Ehye asher Ehye—I am who I am—like the Egyptian Nuk pu Nuk, or the Latin Ego qui Ego (Exodus iii., 14, iv., 20, xvii., 9; Numbers xx., 8).

Then after a discussion, still in Midian, about Moses being a poor speaker, Jové decides that Aaron will do the talking, “be the spokesman, and thou shalt take this rod in thine hand, wherewith thou shalt do signs.” “And Moses took his wife and his sons, and set them upon an ass” (a goodly burden for an ass), “and he returned to the land of Egypt; and Moses took the rod of God in his hand.” With this wonderful “Rod of God” he did all his miracles. But this rod of God has special symbolic features connected with it, and it seems to have passed long after into the care of the house of Levi, who were the official priests. In Numbers xvii., 8, we are told that when a dispute arose about who was holy among children of Israel,

a rod with Aaron's name, no doubt the rod of God, was put with rods of the discontented men "before Jové in the Tabernacle of " *witness*," " and behold the rod of Aaron for " the house of Levi was budded and brought " forth *buds*, and bloomed *blossoms*, and " yielded *almonds*." " And the Lord said " unto Moses, Bring Aaron's rod again before " the *testimony* to be kept for a token," so " witness " and " testimony " were the same thing. Now, before there is any mention of an ark or a tabernacle there was still a " testimony," and the testimony, the witness, and the Jové seem to have been the same thing. At first Jové had only followed or led the children of Israel as a " cloud by day and a pillar of fire by night;" he had no ark or tabernacle yet. But the Testimony in this case is the equal of Jové, and is written with a capital T, showing divinity like Jové. When later it is attempted to make out that the Testimony is a covenant or the two tables of the law, it is always spelt with a small t, showing no divinity. We find, further, that the ark and the tabernacle were specially made as a resting place and a shelter for Jové, and for his *alter ego*, the " Testimony." We thus learn that Jové or the Testimony (called

the Eduth, Heduth, or Geduth in Hebrew) was much more important than the ark, as the ark was made specially for it. Therefore, before going further in our ark investigations, we must examine this miracle-working almond and bud producing "Rod of God," and how it came to be called the testimony or witness.

The rod of God brought forth "buds," "blossoms," and "almonds." Next to the ark in importance seems to have stood the seven-branched candlestick, and here we find exactly the same symbolical things used to decorate it (Exodus xxxvii., 19). "Three bowls made after the fashion of almonds in one branch, a knop, and a flower," "and in the candlestick were four bowls like almonds, his knops and his flowers." Jeremiah, a late prophet when phallism is weakening, in introducing his prophecies, makes Jové ask him, "What seest thou?" and he answers, "I see Rod and Almond," not "I see a rod and almond," a sort of Freemason's sign of an almond tree," as King James translator dishonestly translates it—again "rod that this prophet still wrote under the "Be fruitful and multiply" dispensation (Jeremiah i., 11). Knop means bud, especially lotus buds, and lotus buds are a univer-

sally used symbol of the phallus, while we know the connection of Luz with the form of an almond, so here we have the Indian Lingam Yoni altar, or the double-sexed symbol of reproduction, the Ish and Isha, sword and sheath, foot and shoe, Hermes-Aphrodité, Omph-Phallos, dagger and ring, a purely phallic combination in the very core and sanctum of the Hebrew religion. In both cases we have the pair shown to be fruitful, as they produce flowers; in fact, it is Adam and Eve in the garden. Here we have the commandment which seems closest to Jové's heart, "Be fruitful and multiply," miraculously blossoming out on the rod or phallus of God, and written in solid gold in the chief ornament of the Tabernacle. The sexual act seems to be more in the Hebrew Jové's mind than any other matter, as it was in that of his Roman twin-brother. He gives this injunction incessantly to his creatures, both man and beast (sometimes repeating it with slight variations), on each separate creation, and again to Noah, and even to his patriarchs; for instance, Jacob, when his name is changed to Israel, is told once more to "be fruitful and multiply." And yet it was for this that Adam and Eve were supposed to have been expelled

from Eden. Increase in births, whether of children or cattle, is the one central thought of all savage nations, and most of their feasts and customs are based on that aspiration. Sir Richard Burton remarked about Dahomey :—
 “ Amongst all barbarians the primal want is
 “ progeny, and we observe a greater or less
 “ development of phallic worship. In
 “ Dahomey it is uncomfortably prominent—
 “ every street, from Wydah to the capital, is
 “ adorned with the symbol, huge phalli.”
 Here we have the same words used as occur with such persistent frequency in the Nabis’ scoldings in the Bible, “ shameful things erected in every street ” in Jerusalem..

I have given elaborate proof of the significance of almond-shaped bowls as representing the Queen of Heaven or female fertility in every country in the world in my larger volume, but must just touch on it here to make the matter clear to new readers.

As to the almond *shape*, that needs no illustration to recognise its applicability to woman. The systrum of Egypt, which women jingled at Phallic processions, was an almond-shaped open hoop, which had loose tuned wires, which gave an agreeable jingling sound. Then some of the old Irish churches had nude

females exposing themselves on the keystone of the arch of the church door, as a sight of a nude female was supposed to keep off the evil eye. This was as late as 1790. But some sculptors more reticent made the female hold a bowl with an oval or almond-shaped opening in the middle position, as I show here, to represent the lucky organ; so we see what an almond shape indicated. In other books I show



Fig. 5.

this in beautiful Greek sculpture, in Egyptian rock sculptures and hieroglyphics, in ancient Babylonian seals, on Indian Dagobas, and in the most popular goddesses of China and Japan, Kwan-yoni, who has 33,333 images at Kioto, the Japanese capital; so we see that the symbolism used by the Hebrews was and is world-wide from Ireland to Japan.

As for rods, everyone knows their phallic signification, and the lotus, stems, buds, flowers, and seed pods are all phallic, and adopted into a very wide symbolism and into church architecture. In my book on Symbolism I show the lotus bud in unequivocal use as symbolising the male fertilising organ. The rods which Jacob peeled to make the ewes conceive were the rods of the rams. The very first miracle which Jové shows Moses is to turn the rod into a serpent—the universal symbol of the phallus; so we are clearly told by redundant symbolism that the “Rod of God” was the phallus of Iové. The spear of Joshua, which he held up till all the men of Ai were slain, as Moses did the “Rod of God” till all the Amalekites were slain, was the same thing, and we see this symbolism put to a curious use in Greek sculpture. Minerva, or, as she was called in Greece, Pallas Athené (a double phallic name, pala and its symbol the serpent, Thenen), had therefore a very masculine name, yet she was the Alma Mater, mother of all knowledge, Alma being the Indian Uma or Om, the original of our womb; but the name was not enough to make her twin-sexed, so the Greeks gave her the very male emblem, the spear,

used by Joshua as the rod of God, and so she was Omphallic. Elisha's staff, with which he raises up a dead child, is the same, with the qualities of our Pyx. Our Pyx and Monstrance have a long descent from Pala and Maya of India, still retaining the initial letters, and chemists, who use many phallic words, have the same in their pestle and mortar—phallic both in name and shape.

The ark was constantly used in Egyptian mythology and eschatology, and we find the Hebrews used the Egyptian word Teb for the ark of bullrushes, in which Moses was found, and also for the ark of Noah, out of which came all life. It was converted into the double-sex symbol by a symbolic mast, as in Fig. 112 in my *Christianity*. Egypt was the land of arks. They are shown in thousands in every sort of religious procession, so we see it was only after the Egyptian captivity that the Hebrews had an ark. The sacred ark of Isis also contained an image of the lost phallus of Osiris, like the Hebrew ark, and when an ark rested on the top of a mountain, as Manu's ship on the top of the Mountain of the North or Noah's ark on Ararat, that formed the double-sexed creative symbol, and a new creation of life comes forth. "All life comes.

out of the water " is a universal myth, and the mother has her child in an "ark." Water is the primæval element, according to all Asiatic and Greek myths, and is the female element, just as fire denotes passion and is male, and passion is symbolised by pouring wine on the erected stone.

All God names expressed the two sexes to be symbolical of the Creation of Life. The Hebrew IHOH [Jehovah, a stupid English attempt to vocalise an unpronounceable group of letters] conforms to this rule and has a clear symbolism. I is the male prefix, pillar or Pala, and the two H's are the "breathing" or life-giving letters, symbolising the two stones (in the Ark, for instance, pp. 259, 260) or Life Creators, which the ancients knew (through Eunuchs) were so necessary to the creation of life, while O is the female organ; so IHOH is the complete male-and-female Life Creator, the Incomprehensible Mystery of all nations (see Hyppolytus, p. 249), the most sacred and secret Tetragrammaton, to attempt to pronounce or explain which was punished with death.

CHAPTER IX

WITNESS AND TESTIMONY

We have traced this rod of God, which so easily became a serpent and worked miracles, creating and destroying life in Egypt, from its inception in Midian, its wandering in Egypt and the wilderness, till it goes into the ark with two stones, which appear as the "Witness" or "Testimony." Now, these two words are extremely useful as stepping stones from the Jové or his phallus in the ark to the two tables of stone, which we are told with needless emphasis were the sole occupants of the ark (1st Kings viii., 9)—"There was nothing save the two tables of stone." The "Testimony" was in existence (see Exodus xvi., 34) long before there were any "tables of stone," and the ark was specially made for this "Testimony" or Phallic stones, and it is to obliterate this fact that the emphatic assertion in 1st Kings is made. Originally Jové was in the ark, and the Eduth Testimony and the Shakina, so

there is some reason for this emphatic statement. Two words are used all through the English Bible for what was in the ark, the one is "witness," and the other "testimony."

Both of these words are descended from the old custom I have described of swearing on the actual Testes, to attest, or of making an oath at a phallic pillar. In "witness" we have a Saxon word to know, or wit in the sense "beyond the wit of man," or wissen in German, and it is also connected with Video I see, which we often say instead of know or understand, and "witness" means primarily "knowledge" brought in proof (not the man who brings it) or a testimony of fact. So "witness" means "knowledge."

The tree of "knowledge" was the phallus represented by a serpent, and its fruit made Eve the "mother of all living" (Genesis iii., 20), and brought shame, and the curse of child-birth. So there is no doubt it was the phallus. "Knowledge," again, is represented by a serpent, "Be ye 'wise' as serpents." That "knowledge" and "know" are euphemisms for the sexual act in the Bible is proved from 1st Kings i., 4, where they tried to revive the dying David by placing a beautiful maiden beside him, "but the King knew

her not," and the marginal reference directs us to Genesis iv., 1—"And Adam knew his wife, and she conceived and bare Cain;" and Rebekah in Genesis xxiv., 16, was "a damsel" "very fair to look upon a virgin, neither had" "any man known her;" and the Midianite child women "who had not known a man by lying with him."

On reaching the age of puberty a man cuts his "wisdom" teeth, so we see that the ark of witness was the ark of the "tree of knowledge," the phallus or stones. We have to use the word symbolically in English, but in German it is still direct, as Zeugen has two meanings—passive, to witness, testify, or depose; and active, to engender, beget, or produce; with Zeugung, generation or procreation, Zeugungs Organe, sex organs; so here the ark of witness is the ark of the procreator.

Then, as to Testimony, we have the same phallic significance in the Latin word "testis," which, like the German "zeug," means equally a witness and the agent of procreation.

So we have a "double entendre," and even in the last word employed in the English Bible, "covenant," that has the direct meaning of coming together or going together.

Again a sexual signification, as in congress or coition, and the Covenant was circumcision.

But covenant means also a mutual agreement, and it was applied to the two tables of the law, which were by no means a mutual agreement, but a totally one-sided arbitrary order, under penalty of eternal death; so even "covenant" is more applicable to the relation of the double-sexed symbol of ark and rod of God than to any tables of arbitrarily imposed law. But the chain of evidence is made complete in 2nd Samuel xv., 24-25, where the "ark of the covenant" is called the "Ark of God." We have in Exodus xvi., 33-34, the equivalence of the "Lord" and the "Testimony," and both are made holy by capital letters. Then "Testimony," "Witness," and "Covenant" are used indifferently, and, lastly, the Ark of the Covenant is the same as the Ark of God in 2nd Samuel xv., 24-25; and thus the circle is completed. It begins with God and Lord, becomes Witness, Testimony, Covenant, and, finally, covenant is again God; so they are all synonymous one of another. But, further, the ark of the "Testimony" is said to contain "two stones," and if one consults a dictionary one will see the connection between words

founded on "testis" and "two stones." These words were no doubt introduced in classic times and accepted by our translators as established by long use, but the word used in Hebrew is Eduth, and it is simply the plural of Ed, witness, and consisted of two stones.

But we are told in Genesis xvii, 9-14, that the special covenant of "the gods" (not Jehovah) with Abraham was the circumcised phallus, so Covenant (Phallus) and witness (two stones) formed the complete or triple male organ which was kept in the Ark, exactly as that of Osiris was kept in Egypt, the Three in One.

Let us see what they did with another word which was too phallic for their liking. The Philistines were stricken with a sore disease by trafficking with ark, no doubt, a euphemism for sexual intercourse, as the ark symbolises the female, and that disease is called in our English Bible Emerods, but was in the original Ophalim. Now, that is clearly Omphalim or Ophalim, as O or Om equally expresses the feminine organ as phalim expresses the male, so the disease was syphilis or woman-man disease. But the translators would not say that, but called it Emerods, a word meaning nothing (see Omphale, p. 511).

O, Om, or Um (oom) is our word womb,

and phallos is the male organ, so Ophalim, a plural word, signifies the diseases which owe their propagation to the intercourse of female and male. We have the same idea in the word Opal, which, with its fiery gleams in its transparent matrix, symbolises Fire and Water, the Male and Female elements.

Fire and its Greek equivalent Pyr are also derived from Pala or Phala. Pala is called Pul in the Bible (2nd Kings xv., 19), and the Greeks called that King Phallos; but U and Y are identical in Greek, while L and R are also expressed by the same signs in most old languages, so Pul and Pyr are identical, yielding us our word Fire (or Phire), the male symbol or element. So Opal is, like Ophalim, the female-male sexual combination.

Larousse in the *Grand Dictionnaire Universel* says :—"The Hebrew Phallus was for 900 years the rival of the victorious Jehovah." The rivalry was only apparent, as they were in reality the same thing, as we have seen. So we see that it was Jové's phallus and testes in the ark that constituted the most sacred arcanum of the Hebrews, as it is in that of the Hindus to-day, or of the ancient Egyptians.

The ark, or coracle, or ship, has invaded our churches, the "nave" being so called from

navis (ship), as it is still called schiff in Germany.

We have the same idea expressed in the word which has been brought down to us by tradition, namely, the word "testament," applied to the two sections of the Bible. In no sense of the word is either a Testament. The ten commandments might be described as God's or Hammurabi's will or testament, but we might as well speak of the Testament of Josephus as call the Bible a Testament. The word has come down to us from a phallic source, and is the same as Testimony, like the "test" tubes, often "hermetically" sealed, of the chemist. Hermes is the phallus. It is the custom of all priestly writers to use rare words with hidden meaning, so that the names applied to their gods, angels, laws, and writings may never become common, and these words have often an old root meaning, which stretches back to the animalistic beginnings of their cult. But, further, in order to keep the people in awe of their god they have very often created a secret writing and secret words, and it is a curious phase of human nature that the common people dearly love a myth as Grimm has so well said, and shibboleths do not need to be imposed upon

people; the ignorant receive every shibboleth open-mouthed. Many years ago I tested this by taking notice of young people's rings, and I made a point of admiring a ring and asking if it had an inscription, and the number of " Mizpah " rings in Britain was astonishing. But when I probed ever so delicately to find out whether or not the wearer knew the meaning of the word, I found that very few did, but they clung to the ring all the more fervently because it seemed a talismanic word. The occurrence of the letter z—rare in English—seemed to give the word a mystic power. This love of mystery is the basis of all religion. So the Hebrew priesthood created a secret writing for themselves, and adopted a modified Phœnecian script to express it, but so indefinite are these letters and so closely do they resemble each other that, having no vowels to guide the pronunciation, the meaning to be drawn from any combination of Hebrew written words is extremely vague and elastic. In consequence, much of the Bible translation is founded on tradition. That it was a secret priestly language is clear from the fact that there is not a single word of Hebrew to be found in all Palestine. In fact, the only script found in Palestine—and the

various Exploration Societies have sifted the land pretty closely—is the Babylonian cuneiform. Naville, writing on the “Discovery of the Book of the Law,” says :—“ There is not a scrap in any other language or script ” (than cuneiform), so that Hebrew was not in use publicly in Palestine. Every inscription is in cuneiform. Another quality very attractive to emotional people about these old writings is their oracular form, and this is the cause of the keen hold that these barbaric scriptures have over women and men of emotional minds. The scientific mind loves a clear view of all things, and delights in an explanation which will reduce the unknown or mystery to facts, stated in terms referable to actual experience, whereas all “ explanations ” are an actual pain to the emotional, myth-loving individual. I have often noticed when asked for an explanation of some common but curious phenomenon that the explanation was a great disappointment to the inquirer, and I have heard the individual, in referring to the subject years after, cling to the “ Blessed Mystery ” side of the occurrence and utterly ignore that it was no mystery at all. So the writing of a Bible in a sacred and secret language (for sacred and secret are similar

words) causes it to be revered much more highly. True religious awe cannot exist side by side with explanation, so the world will always be divided into two camps, rationalistic and emotional. We find the same practice of a secret ecclesiastical language in Persia, where the Zend was entirely developed and used for sacred purposes, and was evolved by the Magi just as Hebrew was evolved by the Masoretes when compiling a universal religion for the political requirements of their masters, the Romans. It was the Romans, the conquerors of the world, who attempted to impose the Hebrew and bastard Hebrew (Jesus cult) Bibles (Old and New Testaments) on humanity, so as to consolidate their rule under a Pontiff at Rome. They succeeded with the barbarians of Europe, but failed with the (then) more highly civilised Easterns.

The symbolic method maintains the secrecy and mystery so necessary to religion, and we see that the English translators prefer to use a meaningless combination of letters, a child's gibberish, like "Emerods," or words which, while associated with the facts, convey no meaning to the uninitiated, and thus give the holy text a double value in the eyes of the ignorant. The Rev. Sir George Cox, in

his *Life of Colenso*, regretted that the translators had used the English words "God" and "Lord" for the crude Hebrew gods, instead of leaving the original names unaltered. Sir George seemed to think that it would have lessened the ignorant superstitious awe of the names, but I very much doubt whether it would not actually have strengthened it. I can remember my cheeks tingling with awe and excitement when I first heard "Jehovah hath triumphed, his people are free," sung by a fine choir. Yet where could we find a more ridiculous picture or conception of a God than the whole medicine-man tale of the plagues of flies and lice, etc., and heaping up of waters at the bidding of the rod of God, which, of course, had been found in a far land (Midian), and had once been a serpent? And the joy that their infinite omnipotent god managed to "triumph" is so puerile when examined, but both "Jehovah" and "triumphed" are fine sonorous words, and they went pompously to a self-assured tune, and so produced the desired mystic god-of-battles sort of exaltation.

CHAPTER X

RELIGIOUS CONDITION OF HEBREWS

Let us now take a closer look at the religious ideas and condition of this people who lived in the land of the phallus and worshipped the Rod of God.

They resembled other "heathen" nations in that they had oracles in their temple (1st Kings viii., 6); in fact, they finally made their Ark and Jové the centre of the Oracle in the New Temple,—much of the Hebrew writing may have been delivered from the oracular chambers as was common in Greek and other religions,—and they had witches who called up the spirits of the dead, and they seem to have prosecuted these witches ("Thou shalt not suffer a witch to live," Exodus xxii., 18), for Saul swore to her that if she would do what he wanted no punishment should happen to her (1st Samuel xxviii., 10). Then they had official divining tools, Urim and Thummim,

and Saul, before going to the witch, tried to get his fortune told "by dreams by Urim and by prophets." They worshipped all sorts of gods: Ashteroth, who is the Babylonian Istar, Roman Venus, and Greek Astarte, and worshipping her under the Greek name was considered wicked idolatry, while visiting her in the flesh in the Succoth Benoth as attractive young temple prostitutes in the huts or "tents of Venus" at the great festival of the Feast of Tabernacles was considered quite right. It was purely a matter of names, as in all religion. So we see that Jové was not angry at their practices, but only jealous when their practices were carried on in honour of other Ale-im. This festival was a pure Bacchanalia, and they not only visited the tents of Venus, but they made merry with wine, as did their god, "like a mighty man that shouteth by reason of wine" (Psalm lxxviii., 65), cheered with wine (Jud. ix., 13). They worshipped gods requiring human sacrifices such as Molech, and even Solomon erected temples to Ashtoreth (Venus), Milcom, Molech of Ammon, and Chemosh of Moab. Now all the condemnation of other gods was simply done by the priests to keep the people under the tribal god. They had been so often in

captivity and saw other nations prospering while they were always under bondage, that they doubtless had little faith in the power of their Iové to protect them, and they enjoyed sex worship much better than the service of the severe Iové. But there was no idea of Monotheism in the modern meaning of the word. They changed from an Ale-im worshipping tribe to a worship of their own tribe's Iové of the Ale-im, but their Iové was a purely local Ba Al caring only for his own little corner of Palestine. The writer of Deuteronomy, in chapter 12, says, "ye shall
 "utterly destroy all the places wherein the
 "nations which ye shall possess served their
 "gods or Alé-im upon the high mountains
 "and upon the hills and under every green
 "tree, and ye shall overthrow their altars and
 "break their pillars and burn their groves
 "with fire, and ye shall hew down the graven
 "images of their gods and destroy the names
 "of them out of that place. Ye shall not do
 "so unto the Iové of *your Alé-im.*" They were commanded to do all this to the Bas or Ióvés of other Alé-im, but not to the Iové of their own Alé-im. So Iové knew that there were other bands of Alé-im with leaders like himself. There is the whole creed—

jealousy. They were daily practising all the above forms of worship in all their streets, under every green tree, in high places, hills, and mountains, but it was the worship of other Tribals Jovés or Ba Als of which their god was jealous, as he unblushingly tells us in the commandment, "Thou shalt have no other gods before me," and "I Iové of the Oak stem gods am a jealous Al," or (I Iové of the Alé ring am a jealous Al), and of course all this is announced amongst "thunderings and "lightnings and the noise of the trumpet and "the mountain smoking," and all the trappings of the early god of all mankind, Fear.

There is here no question of monotheism. Every tribe had its own Alé-im and every Alé-im had its Chief or Ba forming the Ba of the Aléim or Baalim of Chemosh, Molech, and all the rest of them, and the Hebrews believed as much in the existence of these foreign Aléim as in that of their own Alé-im or Iové, only these Alé-ims were hostile while Iové was their own tribal god, and any recognition of the existence of other gods or paying them homage was very dangerous as it would rouse the jealousy of Iové. A good illustration is to be found in Deuteronomy 32. All through the Old Testament Jové over twenty-nine

times is called their Tsur, "Rock that begat thee," verse 18, the upright pillar or Rock of God, and is called Tsur Alé-im, or phallus of the gods. Now Moses is telling what Jové said of the everlasting subject of his jealousy of "strange gods" which makes his "anger burn like the lowest hell; and sword without, and terror within shall destroy both the young man and the virgin, and the suckling and the man with grey hairs." He goes on to compare himself as a fighting god—their "rock" with the other rocks, verse 30. "How should one chase a thousand and two put ten thousand to flight except their Rock had sold them?" "For their rock is not as our Rock." Now notice here the dishonest printing of a small r for the heathen rock and a big R of divinity for the Hebrew Rock as in the aléim as gods on page 436. Jove here hints that the other rock is dishonourable and would "sell" its friends. And he finally asks contemptuously, verse 37, "Where are their gods, their rock in whom they trusted?" showing that the Tsur was a god or gods. The Psalmist, in Psalm 79, 10, admits the other side and cries out, "Wherefore should the heathen say (of the Hebrews) 'where is their God?' So it is tit for tat.

Observe the small g and plural number of Aléim when the heathen is referred to and the big G of divinity and singular number of Monotheism when the Hebrew Aléim are mentioned—pure dishonesty in translation.

Jové had to be flattered by every variety of grovelling and by praise and admiration of his power, and the ridiculous lengths to which they would go to find parallels for his power with their Behemoths, leviathans, and unicorns is quoted by Churchmen as evidence of a high appreciation and lofty picture of monotheism or a single god for the whole universe worthy for us to worship. No such doctrine is taught in the Bible. It is a polytheistic book throughout, but uses language about one great god, their own, whom they wished to keep in good humour by flattery, and whom they acknowledged to be the head of their own band of Alé-im, each tribe having its special band. They, no doubt, held the same language about their Arcanum, the Ark and Phallus, and all other tribes would also have their one and only true god or Arcanum or Trinity-in-Unity.

It was simply “circumspect” or good policy (see Exodus xxiii., 13), to “make no mention of other gods,” and to get the neces-

sary obedience, the priests constantly wrote of the fiendish temper of Jové when his jealousy was aroused. The whole of the Old Testament is simply saturated with passages such as, "I will also stretch out my hand upon Edom, and will cut off man and beast from it," "I will make it desolate from Teman," "and they of Dedan shall fall by the sword," "Tyre is to hear the cry of the wounded when the slaughter is made in the midst of thee," "clothe themselves with trembling," "I shall make thee a desolate city." Ezekiel is the richest field for threats, *every nation* is condemned to "slaughter and burning," "their daughters to be slain in the field," "I will set my jealousy against thee and shall deal furiously with thee, and will take away thy nose and thine ears." (This brings up Congo or Putumayo memories.) "Woe to the bloody city! Heap on wood, kindle the fire, consume the flesh," "Thus Ezekiel is unto you a sign ye shall know that I am Iové of the Alé-im." If one goes over such passages one will find that Iové, the local baal of a corner of Palestine had promised to ravish, slay, and burn every man, woman, and child from Egypt to Greece, from Tyre to Babylon and Assyria, and this is the god the

Church sets up as the finest conception of monotheism. I do not quote these few passages for this purpose, but to show another symbolic proof that the Javeh Nissi or Rod of God in the Ark of the Tabernacle was like all other phallic gods, as phallic gods like Siva are intensely cruel, and so the Hebrews with their Jové are following the universal path of development.

The steps of identification of Iové with the rod of god or Eduth or Shekina in the Ark are these :—

Iové travelled as a cloud by day and fire by night without a house, but he must have had some accustomed place about the camp, because Moses told Aaron to lay a pot of manna “ *before Iové,*” and Aaron laid it “ as “ the Lord had commanded Moses *before “ the Testimony.*” Now, here Jové and the Testimony are the same thing. This is the “ Witness ” or “ Eduth.” The Ark was covered with a plate of gold, on which were two cherubim, each with four wings and heads of birds, or sometimes bull-headed. The Jové was sometimes in the Ark, and sometimes, when speaking with some of his prophets, he was on the gold plate, protected by the wings of the cherubim. The Eduth and its synonym

the Shekina were exactly the same, sometimes in the Ark and sometimes on it; and as we know the Eduth was a "thing" and connected with the "Rod of God," and was a Testis or a zeugniss (witness), both phallic words, we see that the Hebrews fell into line with all other nations, and had as their most sacred and secret emblem the bisexual symbol of creation. When a nation like the Greeks or Romans, or even Babylonians, were artistic enough as to express their god in a noble form as a fine strong god in marble, it was no longer secret, but was erected in a prominent place of the temple or of the town; but where the symbols were nude phallic altars, they were specially sacred and secret. For anyone except a Levite to go near the Ark and Rod of God was punished by death, and we have seen that even to accidentally touch it meant sudden death. This was the same level of savagery in which we dwelt in 1400, when a man was to be (and really was) hanged, drawn, and quartered for touching or looking into the Monstrance and Pyx, at the Battle of Agincourt.

The inhabitants of Jerusalem did not trouble much about the Ark, but erected their "Ba-als," "Asheras," and "shameful things,"

“ in every street,” “ at every street corner,” “ at every head of the way,” “ under every green tree,” “ upon every hill,” as we are told all through the Old Testament, and there openly indulged in the phallic worship. We learn these things from the Nabis’ protests; as they wished the severely masculine worship of Jové to be compulsory, and the “ groves ” were double-sexed altars or images. Naturally, as their most holy and sacred possession was double-sexed, and was kept in the Holy of Holies of the official temple, the official priests could not say very much about such worship outside.

CHAPTER XI

FEAST OF TABERNACLES

The great annual feast of the Hebrews, the chief attraction of which was phallic worship and erotic excesses lasting seven days, was specially commanded by their god Iové in three separate commands, called the "Feast of Tabernacles," "a feast of increase" (see Deuteronomy xvi., 13; Numbers, xxix., 12; Exodus xxiii., 14; Leviticus xxiii., 39-42). The feast was called that of the Succoth Benoth tents of Venus, where maidens exposed themselves for hire.

As it was a feast celebrating the one great Hebrew commandment, "Be fruitful and multiply," a feast of "rejoicing for increase," and they were specially told, "Thou shalt rejoice in thy feast," and, according to all accounts, they recognised the cause of all increase by more than mere rejoicing.

Leviticus writes in a more symbolic style than the others, and tells us the real meaning of this feast, although his description has been

terribly censored and only shreds remain. The writer says they are to take the joyful fruit of good trees, even stems of palm trees, "yea, the thick stems of trees under the willows of the brook." Here is "fruit" of a tree connected with "good" (knowledge of "good" and evil). In one version the pome-citron is mentioned, and that was the Hebrew equivalent of the apple, which cannot be grown in Palestine, and the apple is the special erotic emblem in all classical literature, including Hebrew; Eden, for instance. "Palm tree stems," a phallic symbol repeated in "thick stems of trees," the universal symbol of the phallus as shown here, most curious things to take into booths or tents of maidens with them. But they were never taken; they were mere symbols.



Fig. 6.

Then there are the "willows of the brook," perhaps the only trees in all Palestine suitable for hiding people, as when they "heard the voice of Jové of the Ale-im walking in the garden in the cool of the evening and Adam and his wife" (not Eve; she has now become his "wife") "hid themselves from the presence of the Jové of the Ale-im amongst the trees of the garden." So this great feast of the usual holy seven days, three times specially ordained by their god to be a true "Bacchanalia," merry with wine and good eating, was a happy, light-hearted re-enactment of the garden of Eden—men going with tree stems into the tents of Venus and hiding amongst the willows.

This was supposed to be the "fall of man," but the Hebrews held the same opinion as Payne Knight, when he says it "made them partakers not only of the felicity of the deity, but of his great characteristic attribute, that of multiplying his own image." Pagan writers, such as Plutarch, tell us that the Feast of the Tabernacles was the merriest feast of the Jews, and was "exactly agreeable to the holy rites of Bacchus," and the orthodox Dr. Adam Clarke, who was a fine Hebrew scholar, tells us that "Succoth Benoth may

“ be literally translated as Tabernacles of the
“ daughters, or young women, or nymphs of
“ Venus, or, if Benoth be taken as the name
“ of a female idol (Venus), from BNTh, or its
“ equivalent VNS (an unpointed or un-
“ vowelled word meaning to build up or pro-
“ create children), then the words will express
“ the tabernacles sacred to the productive
“ powers feminine, and agreably to this
“ latter exposition the Rabbins say that the
“ emblem was a hen brooding over her
“ chickens. But, however this may be, there is
“ no room for doubt that these Succoth were
“ tabernacles wherein young women exposed
“ themselves in prostitution in honour of the
“ Babylonian goddess Melitta.” Nehemiah,
the Perso-Babylonian, or whoever wrote in
his name, attempts to tone down the reference
to fruit and tree stems by making the booths
of boughs, and he finds it convenient to forget
all about the “ Benoth ” nymphs of Venus in
the tents. In fact, the tone of the whole of
Nehemiah is absolutely the reverse of all the
Old Testament literature, and mention of
the jealous god is entirely avoided. But
Professor Cheyne of Oxford says “ Nehemiah ”
is a purely fictitious narration.

I have shown in my larger book how these

feasts were common to all Eastern nations, so the Jews were no exception. In 2nd Kings xvii. we are told that the men of Babylon made Succoth Benoth; in any case, such feasts were held in every country in the world, and processions illustrating such practices are still held in India, as I have detailed in my larger volume. I have here illustrated their great phallic festival, but they continued these practices all over the year in their innocently named "high places," so constantly condemned by the Nabis. The Westminster "divines" translate Ezek. xvi., 24, as "Thou hast built unto thee an eminent place, and thou hast made thee a high place in every street;" but the Douai Bible faithfully translates the passage thus:—"Thou didst build thee a common stew and madest thee a brothel house in every street;" and that is the key to the worship of the ashera or asteroth. Even our British Bible admits in a marginal reference that the true meaning of "high place" is brothel. So the Hebrews kept on celebrating the "Fall," not only on the holy seven days, but all the year round, or on the equally holy 365 days of Melchisedek, who personified the year.

CHAPTER XII

THE ROMANCES OF THE TABERNACLE AND TEMPLE

Thus far we have followed the Hebrew religion along its strictly phallic path, a path they followed from the most archaic times, and still pursued after all the great nations had long since adopted the worship of the sun as the giver of all life and happiness—a much higher type of worship, and only possible with the higher development of the contemplative faculty in man. But it was only the religion of the priest. The common people clung, and still cling, to phallism as the most easily comprehended symbolism of eternal life, and expressed in terms of his own experience of life here below and the means of its continuance.

So we will find that, whereas the phallic worship is constant, and practised universally by the great body of the common people with

hearty enjoyment, the astronomical cult is elaborated by men of higher culture or by some reforming priest, and never had root in the practices of the tribes, who kept to nature worship, including both sexes, although their Nabis would have liked their devotions restricted to the severely ascetic, masculine, and "jealous" worship of the Rod of God, personifying their own narrow tribal "Jové of the oak stem gods."

But there is no doubt that in the elaborate though impossible Tabernacle which was to be substituted for the simple tent as Jové's house, we have outlined for us an elaborate scheme of founding the Hebrew religion on an astronomic basis with the death and rebirth of the sun as its central tableau—as finally adopted in the New Testament.

The Hebrews had been held in captivity by the great nations, and they must have seen there the practice of sun worship, as Babylon, Greece, and Rome had a purely solar mythology. That they did pick up a great deal is seen from the story of Samson, whose name means the sun, and whose history so closely follows that of Hercules that one is driven to the conclusion that they got the lines of his history from Greece either from freed captive

Jews returning from Greece or from Greek influence on the letters and ideas of all surrounding nations.

That sun worship was once well-nigh universal is fully proved in my larger book, and is evident from the fact that the Holy day of all nations, from Japan and China all through Asia and India and Europe to the Atlantic, was the day of the sun, still called Sunday, or its equivalent in all countries. And that Indian or Babylonian religion over-ran all the nations to the west is clear from the fact that before Sunday was the Holy day Saturn's day held that position, and this is a rather surprising fact that astronomy had been studied with such success that it was known that Saturn was the most remote planet, and so was the "Ancient of Days." The Jewish Sabbath was derived from Babylon, and it was imposed on all Europe, as we find the Sabbath, Saturday, is even more universal than Sunday, and until the Romans officially took up Christianity Saturday was the Holy, or God's day. I have been unable to find any record of any edict actually changing the worship from Saturn to the Sun, but it was probably gradual, as the Sun had been worshipped from time immemorial as being the

most obvious object for adoration in Nature, and probably Saturn's day was never popular, but a day ordained by the ecclesiastics; and there were two specially sacred days—the one of Saturn; and the other of the Unconquered Sun—as we find that in nearly all nations Saturday was always a semi-holy day or half-holiday, as compared with Sunday as a whole holiday. We have records of the Romans under Julius Cæsar fixing the beginning of the year to the day of the birth of the “unconquered sun,” which ought to have been 22nd December; but there is no record of him altering the first day of the week also to Sun's day. It shows the force of popular customs, when even a martinet like Julius could not have his way, and our calendar, which he sought to make right, was left muddled after all. He was compelled to fix a solar new year by the birth—not of the Sun—but of the Moon. The Moon was the earliest keeper of the time, its rebirth and changes being the most striking phenomena in the sky, and its quarters no doubt first fixed our week of seven days. But all dates and commercial contracts were fixed by New Moon, and Julius found he could not suddenly begin a new year at any time out of consonance with lunar

dates, so he had to fix the birthday of the Invincible Sun at the nearest birthday of the changeable Moon; and so our New Year is ten days late. We ought to cut ten days out of our December and step back, as we did once before, and make the 22nd December our 1st of January, and make the solar and calendar New Years identical.

New Year in many countries was fixed not in relation to any heavenly body, but by the breaking out of new life in vegetation; and was fixed in May in Britain, and May is Mary's month or Venus's month; and we still produce a weak echo of the old bisexual idea by erecting a pillar, pole, or pala—male symbol—and making our maidens dance round it, entwining it with gay ribbons, rejoicing at the arrival of the mating season.

The hangings for the Ashera, which the Hebrew women wove, were the same as our gay May-pole hangings, and these poles with gay hangings were at one time universally erected in Spring. But the Hebrews' New Year being fixed by Moon birth and not by Sun birth, wandered all round the solar year, as it still does; but their festival became fixed at a given date, fixed, as all dates are, by a purely astronomical combination.

Of course the Hebrews had heard of Sun worship, and they now and then broke away from their Jové and worshipped Sun, Moon, and all the Host of Heaven, but that never became the national religion. But some scribe or chief priest—most likely a foreign priest sent, as so many were, by the conqueror of the moment to regulate the Hebrew religion and temple practices—seems to have made a bold effort to bring the Hebrew religion into line with all the others, and to found their great annual celebration on that which was the basis of the central drama in all other religions, not excepting the Christian, namely, the annual death and rebirth of the Sun at Christmas. In all lands north of the equator the annual return of the Sun in spring, dispelling the cold and misery of winter, was made the great period of rejoicing, and the sun was naturally looked upon as the "Saviour," as without his annual rebirth universal death would ensue. From this fact arose a great literature of religious myth, and also arose a very complicated liturgy from what is, after all, a very simple matter.

The sun was always represented, as we know from many coins, medals, sculptures, etc.,

as an old decrepit bald-headed man at the end of the year (hence cutting hair made strong men like Samson weak), and as a young babe in the beginning of a new year. Now, this young babe was born for the salvation of mankind, but, unfortunately, the young sun was still feeble, as the worst months of winter are often January and February. Hence the attempts on all young sun-god babes' life (slaughter of the Innocents), which is, of course, unsuccessful. This is so constant in sun myths that scholars have a name for the class—"Dangerous children." It is not till after the equinox of the "passing over" of the sun over the equator that he comes forth as a bridegroom, with strength enough to dispel the evil of the cold of winter and become the saviour of life, and lead us to the paradise of summer. Hence the pass-over, crossing-over, crossification or crucifixion, was not originally a sad occasion, but one of great rejoicing, and was held in the springtime all over the world. The word Crucifixion should be spelled Crucifiction, as it is derived from "facio," to make, as are all "fictions," not from "figo," to fix. If it were derived from "figo," it would be Crucifixed, not Crucified. The Christian fathers protested against the idea

of an actual man nailed to a cross, and said that Jesus was crucified on no earthly cross, but on the cross of the Heavens.

That all official religions were solar is seen in the orientation of Churches from China to Western Europe. There are three standard positions. The church may face practically due East, and this generally represents the spring equinox, when the sun crosses the equator to make the "garden" or paradise in the northern hemisphere; but it might also represent the autumn equinox. The other two positions are the winter and summer solstices, which are both recognised in church orientation and doctrine. The summer solstice is represented by St. John, and churches dedicated to that saint are always oriented to the North-East, while those dedicated to the winter solstice are oriented to the South-East. Practically in all countries, save Egypt and China, orientation was restricted to the equinoctial and midsummer types. In China the orientation of the Great Temple is to the South-East, so as to pay homage to the newly-born sun every new year; while in Egypt a very highly scientific orientation grew up. As the Sun is there the father of all, the planets were his children, and when, on rare occa-

sions, a planet rose with the sun, then a Temple was built oriented to that point, as is the case with a temple to Isis, with the inscription :—" She (Isis) shines into her temple on " New Year's Day, and she mingles her light " with that of her father Ra (the sun) on the " horizon." So there grew up a complicated orientation between the North-East and South-East, which so much puzzled the astronomers of the great Napoleon, but which Lockyer has cleared up in his *Dawn of Astronomy*. Two positions of Colossi in Egypt are interesting. The sphinx sits ever watching for the sunrise at the equinox, while the Colossi at Thebes watch for the sunrise at the winter solstice as in China. One further variation is that some churches are oriented to the equinox, like our St. Paul's and Westminster Abbey, with the altar and great windows at the East end, so that the adorers face the East, while the priests face the West and have to turn their backs to the people to bow to the East; while others, like St. Peter's at Rome, are oriented with the door at the East end, so that the sun on rising at the equinox shall shine direct on the High Altar at the West end. This was the practice with our rude ancestors at Stonehenge, a first

rude church or chirkle (circle). This accurate orientation shows an extensive practice of Sun Worship all over the northern Asiatic and European world, and we know it was quite as universal in America. But we find not a word of this in Holy Writ. The holy scriptures have been very severely edited.

It is true that worshipping the "Sun and Moon and all the host of heaven" is condemned, and we also know that Josiah had vessels dedicated to "Sun and Moon, Baal and Asherah, and for the Host of Heaven," and Manasseh also; while Hilkiah burnt these idolatrous symbols. But Solomon built temples for his wives—one to Chemosh; and Chemarim worship was Sun worship. But all this was only what they learnt from surrounding nations, and they had no solar priesthood, nor was the Sun worshipped by the common people. They had no Sun's day, and—perhaps they were unique in this respect—they had no week days either. This shows their very backward position as a nation—as Sun worship is a sure sign of advance in observation and thought—and that backwardness and savagery is, to my mind, fully proved from the very language so many people admire, their fire-breathing god pouring out threat-

enings and slaughter, vain, boastful, often killing 60,000 on one day [where there never were 60,000 to kill], his whole history a perfect shambles of blood. Therefore, when we find in the Hebrew writing an elaborately prepared account of one of the oldest myths of the birth of the Sun, which, however, was merely a piece of literature and was never really carried out, we may be sure it was the work of some foreign priest trying to bring up the Hebrew religion to the level of that of other nations. However, it has the true Hebraic flavour of describing phallic things, but as the whole basis of the myth is feminine, it never took root as a piece of Hebrew ritual.

The oldest myth of all, which only peeps out occasionally, is the birth, not of life, but of the sun from a "great mother in the midst of the waters." She was called Ced or Ked, and was represented as a sort of human whale or great dolphin; and we have the Mediterranean version in the old sun as a withered, toothless, bald man, Bacchus, falling into the sea on one side of a medal, and the renewed or "born again" babe Bacchus with a nimbus round his head being re-born out of the dolphin (Delphys womb). This word dolphin, in French *delphin* (as in Greek), has a

curious use in "Dauphin," the title of the heir to the throne in France. It is the same as Dolphin, and it arose out of an assurance in early times that this heir was no pretender, but the direct product of the Royal womb. All these great mothers were represented by the circle O, ring and dagger of Persia, or by Om, Hindu Ooma or Uma, the original of our womb, as all churches are chirkles or circles, or rings. I have often searched for further proof of the mythological connection of churches with the great mother.

All churches in the East have a dome, and so have many Christian churches, especially in Italy. Now, just as Iona or Yoni, the dove, was modified when the name was applied to one of the numerous dove Queens of Heaven, to D'Ione, "of the dove," or belonging to the dove, I have often surmised that Dome was D'Om, as it is spelt in Germany, and there means not the vaulted roof, but the principal church of a town—the place belonging to the great Om or Mother, as the derivation of the word dome cannot be traced further back than Latin domus (house), which is by no means the fundamental derivation.

To return to the Romance of the Tabernacle. The Jové religion, which was upheld

by the Nabis, was, as we have seen, an extremely masculine religion or right hand cult; but as creation is male and female, no tribe or nation can entirely bar the feminine, and, in fact, the Hebrew religion was full of the feminine symbolism. Many early nations not only said that all life came out of water—a phrase founded on the actual circumstances of the birth of children—but some held water alone or the sea to be the origin of life, and water always symbolises fertility in woman, as oil did in man, all Menhirs or pillars being anointed with oil. We find two symbolic creations in illustration of these facts in Solomon's Temple, which was simply an improved tabernacle, and equally imaginary as to its richness and symbolic structures. One is Solomon's molten sea. It was a huge bowl (which always symbolises woman) about 15 feet in diameter and about 8 feet deep and three or four inches thick, a mass of brass utterly impossible to cast in those days. But, of course, it is simply a symbolic creation of a priest. There were lotus buds, "knops," the universal male phallic symbol, cast all round it (1st Kings vii., 23-26), and the brim thereof was with flowers of lilies, so the form was that of the open lotus flower, the wide-

spread symbol of the female. It was supported by oxen, one of the most universal of all symbols of fecundity. Here we see, as on the candlestick, a bowl or sea with "knops" and flowers as in Exodus xxxvii., 20—"Bowl with its knops and its flowers;" so in the Great Sea we have a double-sexed symbol of eternal life, but emphasising the great Mother or Ark as the source of life, assisted by her husband, the Ark-el, husband of the Ark, afterwards Hercules, represented by "knop," and the two bringing forth flowers.

But the editing of the description of Solomon's Temple has been so drastic that scarcely a hint is left as to the true meaning of the symbols described. Here and there a word is left, like an erratic boulder in a field, giving a glimpse of the past. In 1st Kings vii., 15-22, we have an account of the making of the two great phallic pillars, Jakin and Boaz. With such a powerful masculine combination as the "Strong one" and the "Establisher" (see my *Gods*, Part II.), there should be a liberal display of feminine emblems of the efficacy of such a combination, so we find pomegranates all round the chapiters or capitals of the columns. The pomegranate is the symbol of the gravid uterus, or woman with

child, like the dome of the church; and no symbol could so well illustrate the great commandment of Jové, "Be fruitful and multiply," as the pillar and pomegranate. There is some talk of wreaths of chain-work, as in the Oracle (2nd Chronicles iii., 16), and nets of checker-work carefully repeated, symbolic expression for phallus "serpent" and "hair." But in 1st Kings vii., 20, it suddenly says, "And the Chapitres upon the two pillars had Pomegranates also above, over against the belly which was by the network, and the pomegranates were two hundred."

Now, here is a belly, a true D'Om, suspended in checker-work or wreaths of chains or network between two phallic pillars, at a height of about thirty feet, surmounted by hundreds of the symbols of a "woman big with child;" so again we see that if we had the original text we would find the Hebrews using naked words for naked facts, and building up again and again the double-sexed symbol which has been, and still is, the Holy of Holies, the incomprehensible Three in One mystery of all Churches.

These scribes took the trouble to work out the dimensions of these pillars, so as to agree with the actual dimensions of that which they

represented, and if the reader will draw to scale the Jakim and Boaz he will find that, while they do not make a graceful column, they are of the same proportions as the Dorsetshire column I have illustrated in my larger work, and of hundreds of other phallic columns (see my *Symbolism or Christianity*, or p. 200 of my *Gods of the Hebrew Bible*, Part II.).

These two phalli had the same signification as the phallus in Egypt meaning strength, as a man who will fearlessly do Justice, therefore Justice, and lastly, sovereignty. The orb our King holds in his hand on coronation is the phallus, as shown in my larger book.

Boaz, really the maker or creator, as the establisher of a colony, and Jachin in the sense of having a steady upward tendency and allied to sinew (see sinew that shrinks, Genesis xxxii., 32).

That there has been great editing or bowdlerising in all this literature is evident. In one account alone is the mention of "belly" allowed to remain—in 1st Kings vii., 20. That may have been an oversight, but I am inclined to the opinion that these "erratic boulders" have been left in (as in Rod and Almond in Ezekiel) as a secret sign to the

initiated as to the esoteric meaning of the whole compilation. In another account (1st Kings vii., 41 and 42) two bowls are mentioned, and that these were of great sanctity it is told in verse 50 that these bowls were of pure gold, as was the case in the feminine "pouring out of the waters" described later. We have already seen that bowls are feminine symbols from Japan to Ireland, so here we have the double-sexed symbol of a pala or pillar and a bowl or yoni twice repeated, surrounded by pomegranates and in connection with a belly.

But another description in 2nd Chronicles iv., 12-13, two "pommels" are mentioned in place of bowls, the only occasion this word occurs in the Bible. The *Encyclopædia Biblica* says this means bowls, but there has probably been a passage rich in symbolism here, since cut out. Pomum is fruit, especially *the* fruit—apple, and we have the apple goddess, Pomona. Pomegranates are the fruit pomum with many seeds—granum, emblem of feminine fertility, like the lotus; and we are told that at the very phallic "feast of tabernacles" pome-citrons were carried in the women's left hand. Here we have the apple or fruit idea connected with the female or left

hand, and repeatedly expressed as it was in the Eden story. Browning gives another symbolic reason for the choice of pomegranates. "Some pomegranate which, if cut deep down the middle, shows a heart within blood-tinctured of a veined humanity."

Apples were the erotic fruit of all nations, according to the *Encyclopædia Biblica*. "The whole classical history of the fruit (apple) is saturated with erotic suggestion, and this falls in with the repeated mention of it in the Canticles" (and Eden). There were no apples in Palestine, so the citron often appears as the erotic fruit instead, and when in the feast of tabernacles the pome-citron and stems of palm trees were to be carried, the Talmud directs the fruit to be held in the *left* hand and the stems or rods in the *right*. Here we see the left and right hand cults of India in Ardha-Nari-Ishwara—the right hand side, masculine; and left, feminine; hence "Right" and "Left hand" cults. Hundreds of examples could be given to show how the phallic cult peeps out in Holy Writ, despite ruthless bowdlerising all through the text.

Apple comes into all phallic religion. We have Pomona, the Apple Goddess—Venus.

We have the etymological connection of the Eden story Malum—Apple; and Malum—Evil. Then we have Malus Mast, the cause of fertility, and so on; but philological derivations must not be pressed too far.

This symbolic treatment of the female element is quite apparent in many parts of Holy Writ. For instance, in the account of the flood, where the ark or womb brings forth life after resting on Ararat (Allah's Lat), and which, as I show in my *Seven Stories of Creation*, is really a creation story and begins a new genealogy of mankind, it is stated that after 9 months and 13 days, the period of woman's gestation, Noah removed the covering of the Ark and the ground was dry, life began to issue. There is a very complicated account as to time, but two dates are quite clear. "In the six hundredth year of Noah's life, in the second month, and the seventeenth day of the month," began the gestation, and on the "six hundredth and first year, in the first month, the first day of the month," the waters were dried up and life issued. This makes 284 days, the period of woman's gestation. There are three accounts combined in the flood story—40 days, 1 year 2 months and 27 days, and 284 days. I have

dealt with the other two in my larger book and in the *Seven Stories of Creation*. Here we have a purely feminine creation story of Om or the womb.

The pomegranate, which is constantly used in decoration in the highly phallic ritual of the Hebrews, was the special symbol of the swollen gestative condition of fertile woman, and the Hebrews, as indeed did all ancient nations, recognised that all creation or life came out of the waters as in human life. There is a reference to this in many creation stories by a picture of the Queen of Heaven brooding on the "waters" of fertility, and we have heroes, like Moses, coming out of the water, as one interpretation of his name indicates. Now, the feast of Tabernacles, being founded on the worship or enjoyment of the female, had a suitable symbolism attached to the description, and we find a custom which has puzzled many and "with regard to the meaning and origin of which there is great uncertainty," says Dr. Benzinger, in the *Encyclopædia Biblica*. Just as the male force was illustrated by pouring wine and oil on a phallus to illustrate its special attributes as the seat of passion and fertility, so the same qualities in the female organ were symbolised by

wine as in the male for passion, and water as the great feminine source of all fertility. The Feast of Tabernacles being feminine, a vessel of gold (showing its importance) was filled with water from the sacred pool of Siloam, and, amid great rejoicing and silver trumpet blowing, was received through the "water-gate," so called for this reason, into the court of the temple, where it was poured into a silver vessel which stood at the west side of the altar. The water is the passive element, hence is placed at the left-hand or west, while wine was placed in a similar vessel at the east, sun-rise or active, or right-hand side, being the active force of feminine creation. These two were then allowed to mingle through suitable outlets and so the perfect female symbolism was produced and the result was received with great rejoicing, blowing of silver trumpets, and the priests probably chanted the words of Isaiah xii., 3 :—"Ye will draw water with joy from the founts of salvation," the fount of salvation being the fount of continuous life—the womb—symbolised by the silver bowls, and which saves man from extinction. It was allowed to flow through a subterranean channel to the Kedron, and we know how anything belonging to birth was

held to be unclean, hence the subterranean channel.

In India, where we find so many old cults yet flourishing, the birth of a child is still looked upon as an unclean operation, and in the case of poor people the mother must quit the house some time before the birth to prevent the defilement of the house. Funds are being gathered in England to provide attendants for these poor women, and Ruth I. Pitt says ("Times," 20-1-12)—"When the time for 'child-bearing *draws near* they are turned out 'to lie in any corner of a back yard (or field), 'despised and unattended.' Mother earth, the great purifier, is supposed to be the only fit couch at this time. The Church of England has a service called the Thanksgiving of Women after Child-birth, formerly called the Order of the Purification of Women, and this was read over to them before the "unclean" creatures were allowed to enter the Holy Building, so we are not far behind the Hindus or the old Hebrews. Hence these most prosaic and literal Hebrews could not let the "waters of femininity" touch the Holy Tabernacle, and so they passed directly into Mother Earth by this subterranean passage.

The moment this was done the court of the

women was brilliantly illuminated with lights and all male and female celebrants endeavoured to meet together *in the women's quarters*. In the evening two high stands with four great lamps were set up, and the celebrants came with Rods in the right hand and a Citron in the left. Here we see the male and female or right and left hand cults illustrated, and amidst much festivity and revelry during the night, like the Christian "saints," the great Phallic feast came finally to a close. The Rabbis said that "he who has never seen the rejoicing at the pouring out of the waters of Siloam has never seen rejoicing in his life," so it must have been extraordinary. That it was a purely feminine manifestation is shown by the Citron, which is the Apple of Desire, which Adam and Eve ate, and it was the only annual revelry mentioned as taking place in the women's special court.

We now come to the attempt made by some writers to give a more noble basis to the Jewish Tabernacle and these purely phallic feasts of Venus-worship, or sacred prostitution, and to show the universal Uma, great mother, or Womb of Ked or Dolphin, in its highest function—the annual re-birth of the Invincible Sun.

Dr. Benzinger, who was chosen to write on the Tabernacle in the classical *Encyclopædia Biblica*, as being the first authority on the subject, after a minute analysis agrees with most nearly all serious students in considering the Tabernacle merely the idealification of what the Tabernacle ought to have been and evolved from the scribe's inner consciousness. Architects have examined it and declare it is an impossible conception. It would not stand even if erected. The measurements are given with an exactness and wealth of detail that one thinks it must have had a real existence, but that is only the cool effrontery of a priestly scribe, who had, as they all have even now, a high contempt for the intelligence of those they are misleading. Dr. Benzinger dismisses the whole thing as "unhistorical," as do all other serious scholars, and he surmises that "the Tabernacle of the priestly record is " simply the temple of Solomon carried back " into the older time by the priestly fancy, " and modified accordingly. It was not the " temple that was built on the model of the " tabernacle; it was the Tabernacle that took " its shape, character, and importance for " worship and the theocracy, from the " Temple." For further treatment of the

Tabernacle's history and construction, see my *Queen of Heaven*, pp. 376-413. It is treated there as representing the Mother of God or Queen of Heaven.

I will not therefore enter into any discussion of the tons of gold and silver which came from nowhere, but get to our real theme, why did the priest evolve such a dream?

The answer is in the three curious gifts or offerings—Rams' skins dyed red, Goats' hair long and silky, and Dolphins' skins—which the Children of Israel were asked to make personally to Jové ("Bring to me an offering"). Budge has well said "Man has always made his gods after his own image and given them wives and offspring." And here we have Jové, who is the essence of malignant masculinity, and to whom woman was taboo, being provided with a female counterpart, or in truth a Tabernacle of God, as the Church calls the Virgin Mary. In all mythology, the wife of God is also his mother, and generally his sister.

The Christian dogma does not escape from this, as the Son of God is part of the God-head and has his part in impregnating Mary, whose son he subsequently is, so that Jesus is the husband of Mary, then her son, and so he is

his own father. But as all these myths are solar and the sun marries the earth in spring and so is her husband; yet they were created together, and so are brother and sister. Hence arose the "sister-spouse" of Egypt, a phrase used also in the Bible. The Queen of Egypt had to marry her brother to preserve the divine blood unmixed, and Cleopatra is said to have slain her young brother to escape from this unnatural union.

All these apparent digressions are necessary to the complete understanding of the Romance of the Tabernacle.

Jové had long before demanded a sanctuary or tabernacle to dwell in. A tabernacle is simply a small booth or tent and is our word tavern, but it is by convention always used in a sacred sense even when it was the house of sacred prostitutes. Then he wishes an ark of wood made to hold the "Testimony." We have already seen that the "Testimony was two stones and the rod of God, or the phallus," and we shall see that the name of the "thing" which was in the Ark often changes but is always secret. This Omphallic or double-sexed combination was the seat of the Hebrew God, as it is the most sacred thing in all religions down to our

Trinity in Unity, three in one; and the Tabernacle was to become the awful dwelling place for this symbol, the Tabernacle of God, the Geat Ma, womb of creation, mother of all. But as the great miracle play to be enacted in it was the annual birth of the sons of the sun, the sons of God, who bred mighty men of renown by intercourse with the beautiful daughters of men, it had an astronomical basis as well as a phallic.

Hence in the description of the ceiling or sky of the tabernacle, the under covering which met the eye was of fine twined linen, blue, purple, and scarlet, gorgeous colouring of sunrise, mid-day, and sunset, and on these were to be cherubim, that is the animal signs of the zodiac, as all cherubim had animals' heads with bodies of all kinds—human, beast, bird, and even fish. Most scholars couple zodiac and zion as meaning the Starry heaven. Having thus painted the heavens in glowing colours and totem-like imagery, the scribe chose as two of the symbolic offerings the two most phallic members of the host of heaven, the ram and the goat, as the next material of his symbolic creation. We have seen that the early chapters of the Bible began with the gods Ale-im (or Elohim) and

that this is the plural of Al or El, to whom Jesus cried on the Cross, and that the narrator or another writer changes this to Jové of the Ale-im or in the Bible Jehovah of the Circle of Al gods.

Now this Al was a widespread Eastern god, covering all Western Asia as Al, El, Il, and Ol, Babylon being called the Bab Ilu, or "Bab of the Il," gate of the god. This widespread god was an extremely phallic god, as all nations symbolised this god by a pillar or pala, which they caused to be alive by anointing it with wine and oil, passion and fertility. Al is used 272 times in the Old Testament as a god, and is constantly identified with Ail, a Ram. It is constantly used to mean a strong virile one, an oak stem pillar; and in Job a cedar stem, both purely phallic conceptions. Ale-im or Elohim, the plural, is used for "the gods" many hundreds of times, and also for oak stems and rams, while Ail is used 150 times as Ram, Cedar stem, Oak stem, Palm stem, or Post or Pole. We thus see that Ram is the special emblem or symbol of the phallus, and is the same as El or Elohim. Here then we have an extremely phallic covering for the Tabernacle, but further it is dyed red, and we know that all erotic articles are coloured red.

At Erotic festivals in India they splash all and sundry with crimson water, and Adam is the Red one who tills the garden. So this is a doubly erotic sign. The other zodiacal sign was the Goat, and it needs no emphasising that the goat is symbolical not only of phallism but is used even to this day in all countries as expressive of excess of, or wanton exercise of the sexual function. But in this case it is not skin but goat's hair "long and silky," and we shall see why hair was used in the finished arrangement. The third offering was another phallic article for a covering to the tabernacle, and was something quite strange to an inland people, so strange indeed that the translators could not believe it to be correct and mistranslated it to an animal belonging to inland countries, or perhaps they were afraid that the true word would convey the true character of the Tabernacle. The covering was to be made of Dolpins' skins, mistranslated Badgers' skins, in the Authorised Version, but Dolphin in the Revised Version. We know our Dolphin is really Delphin in all other languages, or Delphi where the famous oracle was, and it is Greek for womb, Delphys; and we know that when the old sun died on 20th of December and lay in the tomb 40 hours he was rejuve-

nated or born again on the morning of the 22nd (our Christmas Day 25th) December, out of the Dolphin or Universal Womb of the Great Mother. The translators well knew that all arks or tabernacles were feminine, and when covered with the skin of the Delphys they would become true wombs, out of which life would arise or the new sun be born, or merely born again, rejuvenated. Hence they put us off for 300 years with "Badgers."

In the Bible, when anything is symbolical, it is nearly always repeated, and repeated accurately in exactly the same words, while stories, genealogies, and even the gods' most sacred act of giving commandments, are given in a very loose way, very often in two accounts directly contradicting each other. But the phallic details of the Tabernacle (the covering is only one amongst many) are repeated and repeated without a single word altered, so the description is undoubtedly symbolical and must be handed down verbatim or it could not be understood. Another thing is that while the writer is quite careless as to the general structure of the Tabernacle and does not care if he talks nonsense or makes a structure absolutely unconstructable, he knows what he wants to do with these curtains or coverings,

and his measurements are given quite correctly in their case.

From Holy Writ and Josephus we gather that these curtains were made to cover the open Tabernacle from wall to wall and to hang down all round. At the sides they were fixed down by loops and "taches," but at the East end they were looped up in a particular way.

We must first, however, glance at the internal arrangements. The whole Tabernacle had an entrance at each end and was divided into two unequal parts. The west end part was larger and was used by the priests, but there were no windows and light was excluded by a thick curtain reaching nearly to the ground, under which the priests crept in and out. So a little light would come in here, from the bottom. There was then the great veil of the Temple which divided the first room or Holy Place from the Holy of Holies, or, as Josephus calls it, the most secret end. So the Holy of Holies was pitch dark unless when illuminated by the presence of Jové, or the Eduth, or the Shakina, which latter, we are told, "shone forth" with strength. Either of these in the Ark formed the death-dealing, life-giving Omphallic combination "three in

one," the "incomprehensible mystery" of the Creed.

The over-plus of length of the phallic curtains which hung down to the ground at the east end were looped up by a cord so that they formed a slit which remained closed until the high priest forced himself through, and this opening had Dolphins' skins, representing the womb, Rams' skins dyed red, representing flesh, and a ring of Goats' hair "long and silky," and so these too terribly literal Hebrews produced their Vulva of Ked, or Womb of Time.

The high priest acted the part of the dead and rejuvenated sun. He lay in Sheol or the grave for the 40 hours of the Solstice, but in that grave or sheol there was the Eternal life symbol of the Lingam-yoni or Rod of God and Ark. This seems to indicate an idea of something more than the grave of death, and we know that the Witch of Endor could call up spirits, so the Life symbol in the dark may have been like the amenti of the Egyptians or the Shades of the Greeks and Romans. In order, no doubt, to light up this dark tabernacle there was an elaborately decorated seven-fold candlestick, or rather lamp holders, as they used oil and lamps and not candles. This

candlestick was a very symbolic piece of furniture, as its seven branches represented, says Josephus, "the planets, including the sun," so that it represented the sun, moon, and the five then known planets, Mercury, Venus, Mars, Jupiter, and Saturn. Of course, the earth was no planet, but the centre of the universe. So this candlestick represented the worship of the "sun, moon, and all the host of heaven," so constantly and bitterly condemned throughout the whole of the Old Testament, while the chief decoration of their tabernacle was this very worship. Those worshipping sun or moon or the host of heaven were to be stoned to death (Deuteronomy xvii., 3-5). This is one of the great puzzles of the Hebrew Bible. It continually flatly contradicts itself. What was the position of the Nabi prophets? They seem to condemn all that was done in the official temple or tabernacle, yet their writings constitute the whole of the text which throws any light on what were the practices of the people. On this candlestick we find the universal sign of the feminine, bowls with almond-shaped openings which we find representing the womb from Japan right west to Ireland, in every land where symbolism existed (Fig. 5). Then there are

knops (lotus buds, the symbol of the Phallus) and flowers, so the almond-shaped bowls and the knops formed the double-sexed incomprehensible Creative Trinity in Unity.

Josephus gives us a slightly different rendering, as he says (p. 86, Whiston's):—"It was made with its knops and lilies and pomegranates and bowls." Here we have still the lotus buds and the bowls, but we have the additional symbol of the gravid uterus, the pomegranate, as the result of the conjunction of the other two. Flowers are always a symbol of female fertility, quite as good as pomegranates, but represent motherhood.

Now, here again is in their holy temple the worship of the "abominable thing," for the "ashera" and "ashteroth" were a double-sexed symbol, like knops and bowls with almond-shaped openings.

Then there were the twelve loaves representing the twelve months of the year, again representing a cult, "observing times," bitterly condemned all through the Old Testament. The "host of heaven" worship was also represented in their cherubim ceiling, signs of the zodiac. The High Priest was the chief actor in this play.

In the first place, he appeared in his brilliant

robes, coat, girdle robe, ephod, with its curious "girdle," breastplate of gold and precious stones, the Urim and Thummim, mitre, golden plate, holy crown, and with his robe fringed with golden bells and pomegranates of blue, purple, and scarlet, and the bells must sound "when he goeth into the holy place before the Lord and when he cometh out, that he die not." So the importance of bells in church service began very early, and for a good reason.

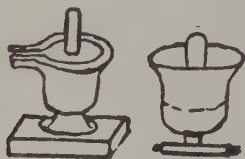


Fig. 7.

If we turn a bell upside down we have the Lingam-yoni altar of India (Fig. 7), the emblem of God or eternal life, with this important difference: that the bell can sound and is therefore the "voice of god," and so appeals to the ear as well as to the eye; and in nearly all religions the bell plays an important part. In the Roman Catholic Church the devil or evil spirits are supposed to be whispering into the ears of the worshippers and

putting evil thoughts into their minds to undo the ministrations of the priests, but the voice of god in the form of the sounding bell scares them away. The pomegranate we know as the special symbol of "increase," which Jové so lavishly promises in the Old Testament to everyone. The whole outfit of the priest represents the Sun in all his glory as the friend of man, and the origin of all our life and joy.

The priest then divested himself of all this glittering panoply of dress, and arrayed himself in the clothes of the dead. At one period this must have been enacted at Christmas, as the whole romance or miracle play represents the death and rebirth of the Sun at the winter solstice. The Hebrews or their writers—for we have no proof that this play was ever enacted—were extremely literal, as we have already seen in their construction of the womb of Ked, and they actually dressed the high priest as they did their dead, with the face cloth, arms swathed to the sides, like Osiris or any Egyptian mummy; but they actually tied up his private parts with the special binding prescribed for the "flesh of his nakedness" as appropriate to the dead. In this dress the high priest showed himself to the congregation. At one time this must

have been on the 20th of December, when the sun entered on the solstitial pause or "lying still."

He retired into Sheol, so graphically described for us in Job x., 22—"a land of darkness as darkness itself, and of the shadow of death without any order, where the light is as darkness." After forty hours—that is, over one night, one day, and one night (parts of three days)—he resumed his brilliant robes and re-appeared to the people through the Delphic end, issuing from the womb of Ked or, as the Hebrews called it, the "Virgin of Israel." He emerged from the sheol or grave the absolutely dark Holy of Holies, which held the Ark of God, with its miracle-working, life-giving "Rod of God," a pair embodying the idea of everlasting life.

But all this glorious tabernacle, with its tons of pure gold and silver and its great beams of unobtainable wood, its precious stones, its lovely rainbow dyes, its fined twined linen zodiac, where flax never grew, was only a priest's dream written to create past glories, and perhaps to afford a precedent and an encouragement to build Solomon's temple. It was also written to introduce the Sun worship, common to all more enlightened nations,

and repeated later in the tale of Christna related to us in the New Testament. In this dream was finally interred the Ark with its "Rod of God."

We know that all houses, churches, arks, chests, and other hollow bodies represented the Mother of the Gods, and were the awful dwelling-place, as still held by Catholics, and that the pyx, rod of God, and two stones, placed in this ark, constituted, and still constitutes, the most sacred symbol of all religions—the incomprehensible mystery of the Three-in-One.

But here in the Hebrew tabernacle and ark we have two receptacles, or two females to one male. Whether the Hebrews considered that the Ark, with its phallic "witness," was "the god," and the tabernacle a mere house for them, or whether the two females were a part of their symbolism, is open to question. At the period of the creation of this miracle play the traditions of their patriarchs were all in favour of digyny, the patriarchs having two wives, in some cases marrying two sisters (as did their god, Jové, Ezekiel xxiii.), and repeating this with their wives' hand-maidens. So, as man has always made his gods in his own image, it is quite probable that the two

female emblems, Ark and Tabernacle, were intentional.

The double female symbolism is equally visible in Islamism and Christianity. The Holy of Holies at Mecca is El Kaba, the womb (our word cave), and identical with Nekeba, the word used for female in Genesis i., 27. The Kaba is enclosed in a sacred centre, Mecca or Makkah, the Belly, just as our Nave, Navis, Ship, or Womb is inclosed by the Dome (D'Om, place of the womb). The Spire or Tower and the female Church make the double-sexed pair, while the pulpit of all churches is identical with the Lingam-yoni altar of India. (See Part II., *Gods*, p. 196.)

I have illustrated digynous symbolism in my larger book, where I show a modern reformer, Dayanand, making the female almond-shaped sign with his two hands while he himself supplies the male—one male to two females. It is openly stated that this cult is extremely popular with the young officers in the German Army in Berlin. I use the word digynous as applied to flowers having two pistils or wives, because bigamous implies a measure of illegality or crime.

This miracle play was supposed to be held in the autumn, just before the intensely phallic

Feast of Tabernacles, when the maidens exposed themselves in tents in honour of Venus or fecundity, and that time was held as the Hebrew New Year. The beginning of their year wandered all round the solar year, as they counted by moons—they had not even names for the days of the week—but their new year's festival got fixed at the autumn equinox for an astronomical reason. When the high priest entered from the west end rams were sacrificed, as Aries was in the west and just about to die or disappear, and when he, the high priest, emerged forty hours later (the three days and three nights of Jonah and Jesus) he emerged out of the "Womb of Time," facing the Virgin. Hence the Biblical phrases about the Virgin of Israel conceiving and bearing a son.

But this dream of some reforming priest never materialised. The Hebrews were too deeply sunk in phallic practices and too ignorant of astronomical science to adopt, or even to understand this cosmical miracle play, so it was never adopted. Probably the text was never completed, but left in the unfinished condition, as in our Bible. The lying in Sheol and resurrection are entirely omitted in the Hebrew, because the Hebrew religion did not

look beyond the grave—" of a future life there is not even a whisper " (Sayce). These omissions have been retrieved and told in Jonah with the great woman fish Derketos or Ked, Dolphin, or Cosmic womb—the belly of Hell or sheol, from whence he was resurrected, and so the solar myth was completed in another part of the Old Testament. It was only accepted by the Gentiles when more emphatically told in the Jesus myth (see my *Passover and Crucifixion*, or Part II. of my *Gods of the Hebrew Bible*). Alas ! that the poetic Hebrews were incapable of appreciating the fine conception of some more than usually enlightened scribe.

This little mountain tribe, hardy as their own goats and rams, so arrogant and tenacious of their archaic opinions, that conqueror after conqueror deported and enslaved them to root out their pernicious superstitions, till servitude became the badge of all their race, yet had their sublime moments of exaltation when they could sing of the glorious might of their almighty conquering Iové, and exchange for a brief moment a glorious vision of a land flowing with milk and honey, and their golden, rainbow-hued tabernacle, for the ever-present miseries of servitude, when by Babel's streams they sat and wept.

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